

# SERMONS

Preach'd at several

# COURTS

T O

King *Charles* the First, of ever  
blessed memory.

A N D

To our most gracious Sove-  
reigne King *CHARLES* the Second,  
then Prince: In the years of our LORD  
1640, 1641, -42, -43, -44, & -45.

Together with some Devotions, and a Treatise  
of DUELS, now humbly presented to the  
Sacred Majesty of the King, and to  
the most Illustrious Prince the  
Duke of *YORK*.

---

By *THOMAS PESTEL*, Chaplain to his  
late Majesty in Ordinary.

---

*Nonnumquam premantur in annum.*

---

LONDON, Printed, and are to be sold at the Gun  
in *St. Pauls Church-yard*, 1660.



۷



DEVOTIONS  
ON  
Certain Anni-versary FEASTS,  
and other Occasions.

---

*First on Ascension Day. — 1625.*

**T**O day white Saints and holy Angels sing  
To that pure Lamb some new triumphant thing.  
Whereat the whole frame of the world ascends,  
Each Bird on wings across his Journeys bends  
Upright, and from the most exalted twist  
His voice proclaims, his Joyes above consist.  
Earth swells to rise, and heaves her Issue fair,  
In swift perfumes to latch the mounting Air.  
Rise then my soul, and every power awake!  
Can wals of Dust so strong Resistance make?  
Lo! Thy Redeemer, that brave Eagle flies  
With Cage and all, breaking the marble skies.  
His way to climb, was fitt to be deprest,  
Lay then his bloody Cross upon thy brest.  
Which will be such a load as birds wings are  
To bear thee where his pleading wounds prepare

A Crown of Glory made by conquest thine,  
Was his by Nature, where he will refine  
Thee and thy case of clay bright as his own,  
When join'd in Glory, both ascend one Throne.

---

### *The Relief on E A S T E R E V E.*

**L**ike an Hart, the live-long day,  
That in thorns and thickets lay,  
Rouse thee soul, thy flesh forsake,  
Got to relief from thy brake;  
Shuddring I would have thee part,  
And at every motion start.  
Look behind thee still to see,  
If thy frailties follow thee.  
Deep in silence of the night,  
Take a sweet and stoln delight.  
Graze on Clover by this calm,  
Precious spring of bleeding Balm.  
Thou remembrest how it ran  
From his side, thats God and man.  
Taste the pleasures of this stream,  
Thou wilt think thy flesh a dream.  
Nightly this Repast go take,  
Got to Relief from thy brake.

---

### *On WHITSUNDAY, or God is Light.*

**G**OD is all Light; All eye; who first gave sight  
To the dark Chaos, yielding no delight.  
To him the double Parent, whiles it lay  
So deep in night, that nothing yet was day.  
Wherein nought pleas'd his eye that blindly stood,  
But when it saw, He saw that all was good.

He whose eternal Essence, House and Robe,  
Are all one Light ; one boundless Christal Globe :  
Fathers of Lights ; whose Son is from on high,  
The day-spring ; and whose spirit an inward eye ;  
Which through this worlds wide Engine moves and roulds,  
But dwels in us, illumining our souls,  
To search and find that whole and only Bliss,  
Which of all three in one the Vision is.

*Expostulation on the loss of a noble Gentle-  
mans eye, Mr. H. Ha. 1634.*

**T**Hou dreadfull Potter, may thy humble clay  
Ask if Deformities, or Darkness may  
Be pleasing in thy sight ; or why we find  
So many born, so many stricken blind ?  
Troops of diseases ! Change of chance to marr  
Thy work ; and leave a cloud where was a star.  
If sin still made thy wrath thus heavy fall,  
Alas ! thou mightst rain Darkness on us all.  
If sins excess ; their pride that have their eyes  
Would all exceed, for they would all despise.  
But what on sins slaves as a plague is thrown,  
Like manna fals and mercy to thine own.  
The Sodomites were blind ; so *Tabie* was ;  
It fell on *Paul* as well as *Elymas*.  
And to thy book, thy glass when we repair,  
Where as all scruples, all solutions are.  
That blind-born man, so pos'd and quarrel'd there,  
His parents too, by thine own doom are clear.  
And opening his, thou giv'st us eyes to see  
That Natures Blemish, may thy Glory be.  
So canst thou blend these things ; and make us wealth  
Of Poverty ; and of a sickness health.  
Want teaches Plenties use ; were night away  
We should grow wanton-weary of the day.

Blows, Bruises, Blindness, ere thy work be done,  
May into Medicine, Balm, and Eye-salve run.  
God that through Darkness seest down through my Rains,  
And knowst how close this grief my heart constrains.  
How this blow strikes my eyes still, that to weep  
I find them apter then to look or sleep:  
Thou know'st the Muse was no phantastick fit,  
Brought forth this verse, I am not sick of wit.  
But these disordered lines, like Amraes deep  
Fetcht from my soul, in lowly murmur creep  
Up to thy Throne of Grace ——— The rest is lost.

---

*On New-years Day, a New-years Gift ;  
Out of Gal. 4. 4. God sent his Son ,  
made of a woman , made under the  
Law.*

---

*First, God sent his Son*

**G**OD sent his Son, to make mans joy begun  
From first to last, in endless circle run.  
Without Beginning God who never ends  
From boundless Being, mans Beginning sends.  
Mans double guard of Sun and stars we see.  
Angels unseen, all of his sending be.  
A foodfull Garden ; after food came rest.  
Then woman came, of Visibles the best :  
Her seed in Promise then, in Gods intent  
Before all worlds into the world was sent.  
But till all other sendings fail and fade,  
The Blood that seal'd this mission was unmade.  
Man first was sent to Reasons goodly Lamp,  
Which dul'd he found, and dim'd in sinful damp.  
Then Sacrifice and Prayer ; which heard, he saw

New Light down sent him in a flaming Law ;  
Wild sinners scourge ; But School and Guide to those  
That tir'd by sin, by Faith on him repose.  
To make whose joyes in endless circle run ,  
From first to last ; Behold God sent his Son.

---

*Made of a Woman*

**M**ade of a woman ; Hark you Race  
Of men ; no more this Sex disgrace :  
The Lord of Glory leaves his place  
To Bour with *Mary* full of Grace.  
God above all thats great or good ,  
Is made of womans flesh and blood.  
How rare a Vivary was this ,  
Our Lord within our Lady is.  
O look ! Amazed Angels look ,  
But cannot read this mystick Book ;  
Till that Babes blood uncloze the seal ,  
And so himself , himself reveal.  
The woman first that wrought our wo  
Remember first , from man did grow.  
Here all by Virgins blood was done ,  
Gods only Partner in his Son  
Made of a woman ; Hark you Race  
Of men ; no more this Sex disgrace.

---

*Made under the Law.*

**U**nder the Law ; He that the Ground-work laid  
Of Earth , and gave the seas a Law, was made.  
Who gives the charge to this Eternal Word ;  
Supream-and-sole-law-giving mighty Lord.  
Proud slime and worms, God bows our yolk to bear ,  
Put on in love , to put us out of fear.  
To service, homage, vassalage descends  
\* To day, and first fruit of his blood he spends.

\* Jan. 1.  
What



What Feind Eccentrick then shall force our souls  
 From motions regular about his Poles?  
 Shall even deadly sins in diſaray,  
 Keep off our minds from his Diurnal ſway?  
 Under the Law made he his reſting place,  
 And choſe the cuſe, to leave us under Grace;  
 But ſtill to morals tied our hearts and hands;  
 Scorn not his eaſie yoaſe, nor break his bands.  
 Without thoſe Grates, all fire of vertue cools;  
 None lawleſs thus, but Devils, Popes and Fools.

---

*An Hymn on Trinity Sunday, 1625.*

---

Tuned according to S. Bernards, *Cur mundus  
 militat? &c.*

**S**i Deſideria cordium ſatias  
 Aternas volumus agere gratias.  
 O pater Luminum, & pater illius;  
 Qui pater noſter eſt, & tibi filius;  
 Per quem Cœleſtia ſingula feceris,  
 Quicum fundamina terræ conjeceris;  
 Quorum mens agitat molem mirabilis,  
 Atq; operarius eſt ineffabilis;  
 O TRINE, rejici quanquam ſim meritis,  
 Me tamen reſici dignare ſpiritus.  
 Re viſas obſecro, ſol ſemper oriens,  
 In Lutum reciãens, Cor meum moriens.  
 Ut quæ refulſerit exinde Puritas  
 Sit illi ſalus & ſancta ſecuritas.  
 Heu ſines animam hac in putredine  
 Mundani pulveris, omni dulcedine  
 Superne Gratiæ privatam degere  
 Quam nūtn facili poſſis protegere.  
 Si Deſideria cordium ſatias,  
 Aternas volumus reddere gratias.

Ad

## Ad Iesum Redemptorem.

**T**u qui Serpentis caput contuderis,  
Qui Preces, Lachrymas, sanguinem fuderis,  
Orcum post tumultum qui penetraveris,  
Et mortis Dominum morte prostraveris,  
Et super nubium tractus ascenderis  
Ac modis milites mille defenderis.  
Labimur, labimur, Heu dicto citius  
Jesu suavissime, ni sis propitius,  
Menseis irradians favoris lumine  
Ac labes diluens cruoris flumine,  
Et sancti spiritus accendens flamine.  
Nos incredibili leves solamine.  
Si Desideria cor lium satias,  
Aeternas volumus habere gratias.

---

## On the Holy SACRAMENT.

**L**Ord to thy flesh and blood when I repair,  
Where dreadfull joyes and pleasing treblings are.  
Then most I relish, most it doth me good,  
When my soul faints, and pines, and dies for food.  
Did my sins murder thee? To make that plain,  
Thy pierc'd-dead-living body bleeds again.  
Flow sad sweet drops, what differing things you do,  
Reveal my sins, and seal my pardon too.

A

## *A Psalm for Christmass day morning.*

- 1 **F**Airest of morning Lights appear ,  
Thou blest and gaudy day ,  
On whom was born our Saviour dear ,  
Make haste and csme away.
- 2 See, See, our pensive breasts do pant ,  
Like gasping Land we lie,  
Thy holy Dews our souls do want.  
We faint, we pine, we die.
- 3 Let from the skies a joyfull Rain  
Like Mel or Manna fall.  
Whose searching drops our sins may drain,  
And quench our sorrows all.
- 4 This day prevents his day of Doom,  
His mercy now is nigh.  
The mighty God of love is come ;  
The day-spring from on high.
- 5 Behold the great Creator makes  
Himself an house of clay.  
A Robe of Virgin flesh he takes  
Which he will wear for ay.
- 6 Heark, heark, the wise Eternal Word,  
Like a weak Infant cries.  
In form of servant is the Lord ;  
And God in Cradle lies.
- 7 This wonder struck the world amaz'd ;  
It shook the stary frame.  
Squadrons of spirits stood and gaz'd.  
Then down in Troops they came.
- 8 Glad Shepherds ran to view this sight ,  
A quire of Angels sings ,  
And Eastern Sages with delight  
Adore this King of Kings.
- 9 *Bis.* Joyn then all hearts that are not stone ,  
And all our voices prove  
To celebrate this holy One ,  
The God of Peace and Love.

PRAYER

## PRAYER and PRAISE.

**T**O work strong lines, and wreath a Crown of Baies  
For Jesus Brows ; Take fervent Prayer and Praise.

1. That runs and flows, and bears a deeper sense  
Then winding Veise, or ratling Eloquence.  
It rises first, and breaks through hearts of stone ;  
( But not till *Aarons* rod be struck thereon. )  
Cleft with Remorse ; then climbs through weeping eyes  
With silver feet, transcending far the skies  
To wash his feet ; whose purple drops divine  
Will turn this water into Angels wine.
  2. This made of words, which are but vapor pent  
In forge of flesh , by panting bellows sent  
To mix with mother Air ; yet this to me  
Shall both a blessing and an honor be  
( Saith God, ) who calls those things, as if they were  
Which are not so ; or do not so appear  
To us : And look how sweet it strikes the sense,  
When vernal winds inspire their Influence  
On flowery Meads ; so thanks like Incense rise,  
And Heaven takes praise, as perfum'd sacrifice.
- 

### *A Psalm for Sunday Nights.*

- 1 **C**ome Ravisht souls with high Delight ;  
In sweet immortal Verse,  
To crown the day, and welcome night ;  
Jehovahs praise Reherse.
- 2 O sing the Glories of our Lord ,  
His Grace and Truth resound.  
And his stupendious acts Record ,  
Whose mercies have no bound.
- 3 He made the All informing Light,  
And hosts of Angles fair ;

\*Tis he with shadows cloaths the night,  
He clouds or clears the Air.

4 Those restless skies with stars enchaste  
He on firm hinges set :

The wave embraced earth he plac'd  
His hanging Cabinet.

5 Wherein for us all things comply  
Which he hath so decreed.

That each in order faithfully  
Shall evermore proceed.

6 We in his Sommer sun-shine stand,  
And by his favour grow ;

We gather what his bounteous hand  
Is pleas'd to bestow.

7 When he contracts his brow we mourn,  
And all our strength is vain,

To former dust in death we turn ,  
Till he inspire again.

8. Then to this mighty Lord give praise  
And all our voices prove.

The Glory of his name to raise ,  
The God of Peace and Love.

---

### *The Christians Reply to Christs Venite.*

**P***oss*um, good Lord by thee inclin'd :  
*Volo* sometimes with ease I find.

*Nolo* yet runs so in mind,  
*Malo* still makes me lag behind,

**PRIDE**

*PRIDE will fall, — but Grace to the  
Humble.*

1. **T**His fall Fell Lucifer first tries,  
Who endlong fell, never to rise.  
Woman the next; then man, and all;  
Proud flesh from them have caught the fall.
2. From this foul falling sickness shall  
The fall of one, recover all  
Mankind, that medicin'd by his Spirit  
His best of Graces shall inherit.  
Whereby he still in it doth fall  
Upon his humble servants all.

---

*His conjugal Prayer Domestick.*

**G**OD infinitely Great and Good !  
Purge all our sins by Jesus blood.  
From Serpentine three deadly foes,  
The Gardens of our souls enclose.  
That Spirit which Grace and Truth affords,  
Rule all our actions, thoughts and words.  
Our hearts into his Temples raise;  
Our tongues loud Organs of his praise.  
Lord make our selves and Race throughout,  
Pure, humble, sober, chaste, devout,  
Loyal and gratefull, wise and just,  
On thee, and industrie to trust;  
Blest with a low, but glad estate,  
In food and Rayment moderate.  
Nor rich of poor to be eni'd,  
Nor poor to be by-rich supplied.  
Give freedom, Order, Health and Peace,  
Then in thy favour to de cease

When



When Nature here by Grace prepar'd,  
May look for Glory afterward.

---

*Upon a Bible presented to a young Lady,  
the Lady Kath. C. 1624.*

**T**H E world is Gods large Book, wherein we learn  
Him in his glafs of wonders to discern.  
But since the print was dark, and we sin-blind,  
His Word became the mirror of his mind.  
And as the Eternal Father on the Son  
His form engrav'd before all worlds begun,  
So what he is, what God, in him to us,  
The Spirit of both doth in this Book discuss.  
Clear Spring of wisdom; Truths eternal mine!  
The whole a Temple; and each leaf a shrine.  
And as on clouds, on mountains, and on streams,  
The Sun lets beauties fall in golden beams.  
But with his own pure Light the stars inspires,  
And through their bodies thrusts his living fires.  
So other holy books can but reflect  
Those Raies, which here are native and direct,  
Which apt to dazle and confound the wise,  
Are yet a gentle light to Childrens eyes.  
And you (*bright Maid,*) (whose name if I rehearse,  
I shall a Rubrique make, and not a Verse.  
And were such gold found in Italian Mines,  
They would have twenty new *St. Katharines.*)  
As little ones in Gardens take delight;  
Here gather fruits for tast, and flowers for sight.  
The flower of Jesse, that fresh and lasting Rose:  
The fruit of knowledge and of life here grows.  
On babes, as tender Virgins love to look,  
Behold that blessed babe within this book;  
Pure, fair, adorn'd with perfect white and red,  
A Crown of Radiant stars about his head.

If you be sick, if head or heart do ake,  
On Jesus name call, and the pain will slake:  
Read it when first you rise, and goe to bed,  
Under your Pillow let it bear your head.  
All books in one, all Learning lies in this;  
This your first *A B C*, and best Primer is.  
Whence having throughly learnt the Christ-croſs Row,  
You may with comfort to our Father go;  
Who will you to that highest lesson bring,  
Which *Seraphims* instruct his Saints to sing.

---

---

1. The first of these is the fact that the  
2. second is the fact that the  
3. third is the fact that the  
4. fourth is the fact that the  
5. fifth is the fact that the  
6. sixth is the fact that the  
7. seventh is the fact that the  
8. eighth is the fact that the  
9. ninth is the fact that the  
10. tenth is the fact that the

па  
ра  
Су



A  
S E R M O N,  
Preached to the K I N G  
A T  
O A T L A N D S. 1638.

---

JOHN I. 12.

*But as many as received him, to them gave he  
Power to become the Sons of God, even to  
them that believe on his Name.*



E Country Ministers preaching at  
Court, are first confined to matter  
finishable in one hour; ( being like  
the Virgins in the Court of *Atha-  
suerus*: She that came once must  
come no more, except she pleas'd  
the King, and were call'd for by  
name ) For which, I shall chuse to insist on few  
particulars. And then we are fearfull to displease.  
Such are the winds of Information. One breaths  
B that

that good wise Caveat of King *James*, of ever blessed memory, Not to soar aloft, or muster up our own readings; Another whispers, Touch not State, nor Discipline, nor Controversies. At length I threw down all fear of displeasing, by choice of this Text, which plainly preaches Christ Jesus; but Christ in Excellency; excellent things are here spoken of him and of his powerfull Grace, and excellent things said to be done to us by him, and his gracious Power. And if wondrous things will take, it is a Text replete with wonders, and yet no wonder containing him who wears that title among and above all those in *Isaiab* of a Prince peaceable and wonderfull. No wonder if an earthly King be, and by his own neglected, when the King of Kings that came down from Heaven in triple light and evidence of his own stupendious Miracles, his Fathers acknowledgment, and the fiends own confessing (to see how hardly the beams of Truth are let in on envy-poisoned souls) came thus furnishd among his own, *and yet his own received him not.* No longer wonder that a gracious King retains a sweet and mercifull disposition, even to disaffected Subjects; taught by this King here, the *Messiah* who as anointed with Grace above all, so sheds Grace and Mercy over all; offers it to all, even to those that would none: These Builders here that threw him by, he would have built them upon himself, as on a stone elect and precious, and so have raised them up into a new Jerusalem: Miracle of Mercy! To purge and press the gift of his Grace, yea of his blood on those that despised it, counted it an unbolly thing; and to remember them for his Cross, in his

his prayer, and for his death in that Commission after, *Go preach the Gospel to them*; Let them have glad tidings of Peace and Salvation. Go take in them that would not take in me; Receive them to Mercy that received me not. And go first to them: first to the lost sheep of the house of *Israel*; and beginning at *Jerusalem*. Nor cease these wonders here; for now not the Jewish Church alone, nor she his only beloved, (though even in this sense, nor *Rome*, nor *Antioch*, but *Jerusalem* is the mother Church; the mother of us all) But τὸ ἡγεῖμα, (saith the Apostle) The diminution of the *Jews* become the riches of the Gentiles: and in the place where it was said, They are no people of mine, κληρονομοῦνται, there they shall be called the Sons of God. And that there is Here: The Church of *England*, a Church of Gentiles; and this place, the Represent and Antiskep of that. If we will receive Christ, What then? I cannot tell you what: Some mighty thing it is certain. 'Tis bundled up in ἐξουσία here; which is a Right and Interest, or Priviledge and Pre-rogative, and a Dignity and Power no less then to become the 'ons of God. *As many as received him, &c.*

Three parts I shall make of the Text; First, *Vitis*, The Vine, therein discovering the root on which this fruit grows that is so copious; clearing to us the Prime and other branching causes of ἐξουσία. Secondly, *ἑξουσία*, id est, *Racemus*; The bunch of Grapes that hangs upon this vine; which who so puls and presses by a lively faith, shall extract an Honor, and Preheminence, and Power, & quodcumq; velis. — A large trail of blessing unexpressable: Our last part is *Torcular*; The Wine-press where-  
 B 2 by



by I shall first attempt to draw from *Vitis* and *Racemus* a cup of Consolation, as *Calpar* and *Inferius*: but being so the too luscious issues of the Grape must a while be set by, till we have tasted of a second cup of consideration for a cooler: and then a third of Conformity and Concordance with Christ. And then is that first to be resum'd and brew'd with some ingredients that may make it relish upon the Palace of the meekest Christians. That done, it will remain to urge the health of all three so mingled both for conveniency, and necessity absolute and respective. Last of all to make tryal by your patience of our receiving Christ in receiving his Receivers. Those that are deputed to receive our homage, and take our regard in his stead. I shall name but three, and reckon them upwards. The Poor, the Priest, the Prince of his People. Of these plainly and honestly. And first of *Vitis*, that is, Christ Jesus: to him we would, but none can find that way till drawn; and no way to be drawn up, but our laying hold on the chain of Grace let down, and nothing will do that but Prayer: *Let us then lift up our hearts together with our hands to God in the Heavens.*

1. **O**UR first part is *Vitis*, and that is Christ; we way take his own word: *John 15.*

1. *I am the true Vine.* Poor hedge and harsh wine you may wring from natural knowledge, and from moral Books, and dull muddy stuff the world affords, mingled with *Mandragoras*, whose effect is betwixt sleep and poison. But would you that above the spirit of *Cecub* or *Falernian* wine? The Vine which breeds a liquor potent and mighty in operation — *Quod cum spe divite manet in Venas.* A cup of *ἑσθία*, that fills with holy Raptures and Extasies, and lifts your Spirit up to become Partaker of the divine Nature. Then come to me, saith he, He all alone at this. He and none but He can give this Grace. Search the Vineyards the Scriptures. They testifie of him. Those Cherubins, the Old and New Testament, clap all their wings together for the enclosing him, who is *A. and Ω.* the same *Rock* and *Manna*, Jesus Christ yesterday and to day, and the same for ever. The Book of God is Paradise; everywhere Trees of knowledge bowing their eminent tops: But Christ Jesus, the Tree of Life in the midst of the Garden: The Fruit, and Kernel of which Fruit, is here in *Vitu.*

## Objection I.

2. But in 1 Pet. 1. 3. we find this made the Act of God the Father. *Blessed be God, even the Father of our Lord Jesus Christ, who hath begotten us again, &c.* and ascribable to him as an Act of Power and Wonder; first above that of *γενος εἶμαρ*. — And secondly, As an Act of Love: of which he is the Fountain. While not as a Father alone, but as a Mother too he conceives in the womb of Predestination; brings forth in Vocation, tenders and bears in arms, and on his wings of Providence, and hath *Viscera misericordiarum* in the plural. And again this is made the work of the holy Ghost. *Tit. 3. 8. By the washing of the new birth, and renewing of the Holy Ghost, &c.* And so much seems implied in that Commission, *Receive you the holy Ghost:* and then, *Whose sins you remit, &c.*

For answer hereto briefly, we learn from the school that though in the sacred Trinity be order, yet no Degree: and in their Acts *ad extra*, they all blessedly conspire; as in this particular the Apostle informs us. *1 Cor. 6. By the Grace of God the Father, through the blood of his Son, are we raised as so many Temples of the holy Ghost.* And as the Son is in at Creation: by him were all things made, he being the power and wisdom of the Father; so the Spirit is called his Gift too; whom I will send you from the Father: and in the *Galatians* it is stild the Spirit of Christ. All build then this holy frame. But he lies down as the Foundation, as that precious corner-stone, on whom his Saints relie by vertue of their precious Faith, and partake all these precious

Pro-

Promises in him, Yea and Amen. He that Olive of whose fatness, and Vine from whose root live all the Branches; which he performs in special too by a double distillation of his Grace and blood; while the blood of that Vine is made ours, and we through it and him made Sotis of God; and most properly in this Filiation here mentioned his Act, who is in nature *Filius*. He by generation to make us so by Regeneration. Thus have we endeavoured to dig and discover this to the root indeed: that root ineffable of three in one. God the Father as Author and Fountain; the Son as means and merit: the Spirit forming, cherishing and preserving the new Creature. A Grace flowing from the Father by the Son in the Power and Operation of the holy Ghost.

*Objection 2.*

3. But where's the Text then? How do we receive it by Faith? Our Saviour Answers it in the fifteenth of *St. John*. This is done by infusion, as we by it receive him; that is, abide in him, and that cannot be without assenting and obeying both. By both which we begin to live and draw sap, and continuing strength of spiritual Life. The life I now live, I live by the power of the Son of God. 'Tis his Act and Gift in the first Light and Influence, and first Attraction and bowing our will to receive him; and in obediential performances too a subsequent and concurrent Grace; yet a Nostrality too so far as a *non fugere* (saith *St. Austin*) nay as a *Sequitur*, and an *Agere*: a co-working with the work of him that works all in all, and all our works in us.

And the manifest of this Infition, by believing and so receiving him, is a plain and easie Decision of that drie and tedious Jangle, which infects the mysterie of Godliness. For nor Faith, nor works alone; Nor they without their root; Nor it without his fruits. — *Pescit opem & conjurat amice*; Faith working by Love.

*Objection 3.*

4. But which way? How can these things be? Which way is the Light parted (saith *Job*)? &c. Where comes our divine Light of Reason to clasp, and Grace it self under that noble and ampler Lamp of Faith? The Answer is prepar'd by *St. Peter*, who tells us where it grows: the immortal seed of his his Word, called therefore the *Word of Life*, and the *Word of his Grace*; and this very Grace, the *Word of Faith*: to which is ever annext the use and blessing of those Sacraments, of the one whereof our Saviour tells us, *Except a man be born again*; and of the other, *Except you eat the flesh of the Son of man, and drink his blood, no life is in you, no kingdom of Heaven for you.*

## PARTICULAR 2.

5. **T**HUS far of *Vitis*. Our second Particular is *Racemus*: The bunch of Grapes. 'Tis rendred here by Power, but is understood in an Excellency, Power *cum Priviledgio*. This indeed intended as *Caput Votorum*. For as he saith, *Quid voveat dulci alumno*; So what is it that thy soul desires? Is it Beauty? Belive there are no such Roses and Lilies in their Midsummer, as Gods Sons in their early Spring. That being true of every member which is spoken of the body in generat, Thou art all fair. No deformity; not that of sickness, nor that of age, nor spot nor wrinkle. Free from all defilement of sin, (a brave and high, victorious and insolent Beauty, that ) pure, fair, white and red in his innocence, and in the blood of the Lamb. Is it riches? How faint, and cold, and poor a word to this that makes a man rich in God! And rich in faith is equivalent to that. For by that is a poor wretch under all made Heir to God, who is rich over all; and enjoys (not these shadows of the world, but) those unsearchable riches of Christ: not filthy lucre defiling in the acquit, but fine Gold. So that thy adoring Mammon, is but a mockery to thy soul. It cannot make thee: it may marr, it may undo thee; nor can it redeem or preserve thee, or thou it. For Fool thy soul may be suddenly snatcht away, And then whose shall those things be? But if made a man indeed, made for ever, thou must be melted and refined, and new made



made the Son of God in Christ. Thirdly, If long life be a blessing desireable : Think all thy possessing here of all those dreams of the shapes of pleasures, shadows can endure but for a vapory moment (saith St *James* : ) but he that believes in the Son of God hath everlasting Life (saith St. *John*.) haves it in full and quiet possession by the power of his faith : and having named everlasting life, there need no addition of pleasure , Food, Rayment ; yet all these in *ἡεσσία*, even in this life, fulness of joy, as full as humane nature can hold , yea overflowing exceedingly, abounding with all joy and peace in believing : which Graces and replenishing of his Saints bosomes, are therefore in the old resembled by saturity, marrow, fatness, and in the new by manna hid, and living fountains of water, which mixt and cuited by the bleeding balm which drops from those holes of the Rock , the peirced side of our Saviour, becomes a cordial and soveraign Receipt against venom of sin, and poison of the Serpent. And lastly, If felicity consist in knowledge, or as he puts it — *Sapere & fari*, with *sapience*, like believing with the heart : What Eloquence so puissant and clear, like confessing with the mouth to salvation ? What learning to that Cross which makes Philosophy a fool, suspends & pales the sages and Disputers of this word ? Angels desire to prie into it ; and he that was full of Revelations desired to know nothing else.

6. But take another view of *ἡεσσία* in the two usual notions of the word. *Honour and Power* : *Honour* first, It is so thin and aerie a thing as who can tell you what it is? Something derivable from  
the

the prince the fountain of Honour, yet he only alike to direct us where to lay and place the Title, and the Ornaments. He can bow no mans heart to any performance: for it is a thing wholly *in honorante*, in him that will do us honour if he list, and when he list. And what are the materials and the dress? Reckond they are *Esd. 13*. Thirdly, Clothed in Purple and fine linnen, eat in gold, sleep on gold, a Chariot with bridles of Gold. (Now usurpt by vulgars) and then to sit next the King, and to be called his Cousin; Glories well worth the wearing when purchased by a long descent of noble blood and vertue mingled, or by that vertue singular. Yet how uncertain is the Possession? In times of Peace how oft hath Glory vanisht! all honour been laid in the dust: and still attended on (beside the shade of envy) with those two certain Ravishers, extream old age and death; and in times of war or danger, how subject to the pillage and affront of every Ruffin! But heres an honorable addition with a perpetuity, enough (if our hearts were filled with ambitious fires) to give satisfaction and acquiescence. Sons of the most high! which stile though some on earth may wear, yet God their Father wears it with a difference. Some most high among men, in their morning and meridian Glory, may be full low before the evening. *But thy Kingdom is an everlasting Kingdom; Thou O Lord art most high for evermore.* With cordial water it is that the Church sprinkles all our hearts when she teaches us to pray, *O Lord whose Kingdom is everlasting and Power infinite.* To be Son then to him is a Title which anoints us in Grace, as Christ in nature above all our fellows

fellows of mankind, and in a sort above Angels. For to which of the Angels said God at any time, *Thou art my Son* : A Title wherein all Titles imperial are appaled, impoverished, lost or far exceeded. For I can ask as great, or I can think beyond all honour ever worn by mortal; But this Gods tells me is above Demand and Cogitation: above all that we are able to ask or think.

Secondly, In the notion of Power as it is here rendered; What a formidable army doth the people present, and oppose to the militant Christian? *Eph. 6.14. Principalities and Powers*: and then the vantage ground in high places; enough to daunt the courage of the stoutest flesh and blood to encounter Legions of such spirits, yet mark his oration to the soldiour, *verse 11. My Brethren, Be strong in the Lord, and in the Power of his might*. There is a compleat armour beaten out in Heaven, and we fight under him who hath blood and spirit ready to run into and fill our veins; to make us stand, and standing fight, and fighting conquer; more then Conquerors; for we are made to triumph in Christ, who triumphs over all those powers for us. And if there be more Troopers in the way of our Salvation, as there is a world of enemies, yet this is your victory whereby you overcome the world, even your faith: and against all the treasons and rebellions of the flesh, the servant of God hath no other rescue granted him upon his instant petition, but *my Grace shall be sufficient for thee, and my power shall be made perfect in weakness*.

## PARTICULAR 3.

7- **I** Have done with *ἔξωρα*, and am come to *Torcular*; the Wine-press of Application: By which I promised first to draw a cup of consolation, which is soon done by contemplating the Grace and Mercy of God in Christ Jesus. His abundant manifold Grace, and the multitude of his Mercies; his sweet and tender mercies, differenced from mens, first in being sure, then in their eternity. The Lord is gracious and his mercy is everlasting. And lastly mercy mingled of pardoning and rewarding, both together, which no man uses to a riotous Son, or refractory servant; yet our case was more desperate; and behold God sets forth his love to us being enemies and in defiance. Then he sent again his only Son, *that whosoever believes might not perish*. Is not that enough? No: But, might have everlasting life. The solemnity of this fulness of delight in the enjoying of Gods mercy thus in Christ, makes it up a wedding, *Hos. 2.* and in the Gospel. And the Saints said to rejoice in their beds. The spouse in *Thalamo*. And all that Psalm of David, Pl. 45. and all *Solomons Song* are nothing but *Epithalamions* at these nuptials: wherein the Bride though bare and poor, and naked, and miserable before, is now by the rich Dowry and Joynture of her Grace in Christ, stated and possessed, and enobled, and arrayed, and adorned above her wish, and to her everlasting consolation: but for we are too apt too easily to let such Comforts issue from such Texts as this; therefore

fore I told you, this cup must awhile be set by, till we have tasted first a Cup of sober consideration for a cooler. Be sober and suspicious, was the Heathens ; and Christians rule alike is , Be sober and watch. And another, Work out your salvation with fear and trembling. Presumption in all our addresses to the Almighty ever to be avoided, lest it taint our sacrifices. And however in the cœlestial bodies, sure we are in all heavenly souls, there is duly observed a *modus trepidationis*, even when they lay hold on *Visio* and press *Racemus* here : for there be several Acts of our Saviour considerable. Three several Advents, and for three several creations. To the first he came with *faciamus* : *Let us make man in our Image and likeness*, soul and body. To the third and last. He will come with *perficiamus*, to make it up a full Redemption by his restoring all things, which act is also called a Regeneration, and respecting man, a renewing or change of our vile bodie like his glorious. But there is a second Advent here mentioned : When he came in a body for the Recreation of our souls. A work which is no longer *ἔργον* but *ποίημα*, Eph. 2. 10. His Poem. This Piece shewing him a work-man to the proof, and therefore well rendred in our translation the work-manship of God created in Christ Jesus. On this act *in medio* done by the Mediator ; which *facimus* like affects on the last, & reflects on the first : On this are we to fix and pitch our consideration, which was done by him to the end that all ruin'd since the first, and hopefull of the last, may claim by vertue of this Act. If at that dreadfull day of Judgement

we

we would see him without amaze, or wishing for overwhelming rocks and mountains over us. O learn betimes to view him, and run after him, and lay hold upon him in this advent. 'Tis this creation puts down thy first; and better never made, never born, if not renewed, if not reborn. For how much more horrible then ten thousand thunder-claps will the burst of that voice be, *Depart, I know you not* ! no not the work of thy own hands ? No : for though my *Plasma*, I formed you, yet you deformed your selves, and hated to be reformed by being made conformable to me in life, in death, in resurrection.

---

**T**HE third *Cup* is of Conformity or Concordance : you may have heard of Saint *Francis* conformities, how like in every thing to our blessed Saviour they ridiculously and blasphemously paint him. But such morsels are for the vast jaws and ravenening hollow womb of a Papist ; for their Bel and Dragon faith that devour what ever book or Balade, or Bull or Breve, without one grain of salt, one jot of Reason obtrudes upon them. Blessed be God they will not down with us ; but this must : This Cup of conformity I intend, which is the eager and earnest desire of resembling our Love and Mercy ; for else what pretence have we to *Evocia* ? What fellowship hath Christ with *Belial* ? yoke-less, unenduring to be ruled by his example. If a child of light walk so, and his disciple follow him : first, Do this by observing his setting forth, which was

*Orians ;*



*Oriens* ; a day-spring from on high ; and thence he flows and descends in his prime *Radii* of Peace and Righteousness ; comes as a light to be the Glory of his people. A prime lesson for all those that are highly descended , and those too that are highly ascended to wealth and honour, so to frame their aspects and influences, in visiting, relieving, chearing of Inferiors, delighting to be Children of light : followers of God as dear children , avoiding as all other iniquitie ( for none must tarry in his sight ) so specially those sins which most dothwart i a cross line the Zodiack wherein this Sun of Righteousness was pleased to move ; such are oppression , Blood, Cruelty, Violence. Mark how God beats them from his Altar, ( *Isa. 1* ) 'in Indignation; Care I for such sacrifice ? Wash you, Put away the evil of your works, or 'Ile not vouchsafe you a word. Secondly, Conform and follow him from his entrance on the work of our Redemption , at those first purple drops, the *Primitia* , the first fruits in the Temple of his circumcision: and there we begin to work out our salvation at the circumcision of the heart, pareing away the superfluity of maliciousness, and cut to the quick by remorse for sin. Our rockie bosoms cleft and falling blood in anguish, forced to cry out, like those hearers , What shall we do to be saved ? and this circumcision spreading and going round to our eyes and ears, and lips, chastening and subduing, and sanctifying all natures power in us by the power of *Racemus* here. If this in any good measure past, then on still to thy Saviours gracious life, growing in grace and favour with God and man : on to this temper of meekness, humbleness



humbleness in life, in death, and such a death, a crucifixion. Know you not, That they which be Christs have crucified the flesh with affections and lusts ! and like his resurrection arising to new life, and an ascension too : so high the Apostle mounts the Metaphor, and follows him into heaven : if risen with Christ ; up then and set your affections on heavenly things, *Col. 3. 1.* But stay a little : Is this the way to heaven ? A cup of Conformity call you this ? ere this be done, our Comfort will be cold and dead : if we must so learn Christ, we are like all to go without *Vitis* and *Racemus* too ; *durus Sermo* ; The hardest peice of your Sermon ; This : and I confess it so : but we must drink it ; we must strive with it. I ; but take heed of urging too far. You may kill mens hearts, and startle many weaker souls from a course in Christianity, by being too rigid. For when all is said and done, and all our Receipts considered, when we have once received the Grace of Baptism, and often been confirmed in faith by receiving the other Sacrament, and receiving so many, so sweet and precious Promises in Christ by his word preached : after all these Powers, we find our selves still under the power of our Corruptions. Well ! All this may well enough be answered : but there is a double fear that further assaults us. First, Our Ignorance of the faith ; For you yourselves, you Preachers keep such a stir with your definitions and distinctions, and disputings about the thing it self. The Act and the habit, and then the lodging it in the Will or in the Understanding, or both. The consistng in Assent, or Assurance or Obedience ; Some or all of these :

So that in such a distraction, how shall a weak believer understand you? Then secondly, our infirmities are so many and so great, that they are ready to sink our faith down to the brink of Desperation in Gods mercies, and force us (wretches) to cry out, who shall deliver us? Why, Remember yet what was set by. I promised to resume that Cup, and now it is the season: now in the bitterness of soul you are fittest to taste the sweet, and sure, and everlasting mercies of God in Christ Jesus: and for that purpose am I here to minister a word in due season to such souls as are weary. And first to clear up that misty Objection of ignorance; Know for a certain, that salvation is no matter of wit: but as St. *Austin* in that known speech of his; The faithful soul is safe in the simplicity of his believing, and not in the vivacity of understanding: and as *Nazianzene* hath it, *Edm. &c.* Nothing could be more unequal then that our faith, (and so the way to salvation) should be a thing only incident to learned brains: Remember thy belief is like thy love; he that commands both, gives both: and having given a first spark blows it to a flame; and if smal and weak, yet if right and hearty, good enough. The best schollar of them all hath no better a Receipt then thou; and God will firm thy Reed to support thee all the way to Heaven: and as for dejection and aptness to despair, will take again that Cup of consolation in hand, and strive to brew it so as it may relish on the palate of the weakest Christian, and afford him a complacency, at least an allay to all thought of impossibility of difficulty, wont to prevail with such as taste themselves, and consider not the puissance of *Vitis* and

*Racemus*

*Racemus*, the power of God : For our error proceeds both wayes, not knowing the Scriptures, or not observing the power of God. My Ingredients shall be but two, and taken from two Comparisons.

1. First compare this act of Re generation with the worlds Creation : there for the consolation, of the darker and weaker spirit, we find it vain to enquire what was before the frame : so it is not clear what shall be after the dissolution : so in Recreation what goes before of the destinating, is a Depth : and what the state of glory shall be is not clear : *it appears not yet what we shall be*, 1 Joh. 3. But this appears, the Grace of God appears, and his free act is evident in both. The creature can contribute nothing at first : and then though a double cover on the earth of darkness and the deep, yet that released by his power infinite, and then having removed the waters also by virtue of his Procreat, he made the land appear, and suddenly disappear invested in a robe of numerous plants and flowers. Just so in this work of thy new birth, Darkness is first all over thee, and tis Gods method, first darkness, and then light. Our imaginations dark, and our foolish heart full of darkness, and all that men can do in that state of nature, deeds and works of darkness ; But then comes *oriens ex alto* with his marvellous Light, till the day dawn and Day-star rise in our hearts. Those hearts that were all dark before, all was a Chaos till light pin'd to the Sun, stream'd to remotest angles: And so it was with that Apostle St. *Thomas*, deeply cover'd in infidelity, till the powerful light let in through his sense upon his soul. Then see

How soon he sees and startles up, and fervently rises in that cry of *Domine Deus*, my Lord and my God! and the Spirit speaks the same comfort evidently to all. *Arise thou that sleepest, and stand up from the dead, and Christ shall give thee Light*: for he hath it, and he is it: *He is the true Light*; in both those main properties of Light. First, Light makes things discernable: in night great stones and blocks. So to blind nature gross sins lie undiscovered, till Light of Grace infuse a tenderness and scrupulosity, and a discretion, and ability, both to observe the surprizes of, and ask pardon for the least offences. Then secondly, The other Property of Light, Irradiation; it not shews alone, but beautifies and gilds, and enamels where it lights; so doth that Grace of *Gratum faciens*. His embracing Grace upon thy soul, rendring it gracious and precious in the eyes of thy heavenly Father. Lastly, I forget not that second Cover of the deep: That inland Gulf of Corruption, inborn and bred up with us: respecting which we all must crie with *David de profundis*, Out of the deeps. But then remember, one deep calls upon another: There is a deep of Mercy answers the depth of all our misery, and to top this Consolation, if the waves of ungodliness make us afraid and roar horribly, or after a sense of Mercy and Forgiveness, we fear the reflux and revalescence of our prevailing sins upon us: Remember his bow is in the clouds: his gracious promise in his holy Word to make his Power perfect in weakness; and he hath given to the Sea a Law, and said to wickedness, Hitherto shalt thou come, and no further; and here stay thy proud waves.

2. Our second Ingredient is from Resemblance of our Saviours incarnation. First, In *Virgo* ; his birth of a pure Virgin *Mary* : so is thine of a pure heavenly Grace , distilled from God without mans contribution or assistance. When the Angel came to salute her ; when Christ came to *Nicodemus* ; one with tidings of her conceiving the Son of God ; the other with strange news, of a man being born again, and so become the Son of God : both wondred alike, both ask in effect the self same question ; *How can these things be ?* How can a man be born again and take notice ? the answer is the same to both ; for there is no other. The holy Ghost shall come upon thee : the Power of the most High shall do this in an act of as great freedom as the blowing of the wind : so is every one that is born of the Spirit. A second considerable comfort is that of infinite distance. God the simplest essence to stoop and marry with mans body, of all other the most compounded substance ; This hindred not the day-spring from on high to visit us ; why then dismayed to look down upon our own spirit, wherein is *summa malitia* , when we know in his sacred spirit there is *summa bonitas* ? and for all the distance, and for all the deadness of our souls womb to conceive a thought that is holy of our selves ; yet he descends : that Spirit which is the Comforter, and applies unto us in an union so high and heavenly, as all words forsake us in the expression. Thirdly, Another Consolation, yet in *plene administravit*, when God descended to us, but staid at her Full of Grace , not abhorring to be there enclosed , who yet fills , and even then filled Heaven and earth, wherein

then and before, and since, he fully hath the administrations; so it must be no dismay to thy own soul that God descends and shines into many others, having abundance of spirit, and of such a diffusive Power as the Sun, which though received whole in the light and graces here, yet shines elsewhere, and think if a word spoken by us can pass to a whole audience; and if our discursive Spirit can so suddenly shoot, and subtilly pass to things distant and manifold; What Energie is in  $\delta\lambda\acute{o}\gamma\omicron\varsigma$ , and Power in his Spirit differenced from ours both in essence and properties! And as lending thus his light to others, averts no beam from us by reason of his full administration; so nor the opacity, nor incapacity of our Spirit can uneffectuate his power, but that as our knowledge from a meer vacuity and brutish ignorance he brings up and raises to angel-like perfection: so he can encrease and multiply that grain of precious faith to such a tree as shall lift up its Crown and reach the stars, and apprehend and receive him there, who is both the Author and Finisher of our Faith and Salvation. Lastly, Fix on what the school calls *Convenientius*, for a surplusage to make this Cup of Consolation brim-full and run over; God was tied to no necessity absolute of sending his Son. He could have saved us some other way; yet this was so convenient, that they dare think, that if a man had not sinned, yet Christ had been incarnate for the demonstration of two things Gods infinite Power and Bounty. His Power was not manifest so fully in Creation, because no infinite Act; and his bounteous and boundless love, in itself apt for Communion, had not yet come near enough



enough to his beloved Creature, in that our first Off-spring and universal Derive of being his generation. Then a Christ *Convenientius* for man too, more steadily to fasten and anchor on Christ by faith and hope; more to enlarge his knowledge in the proclaim of *Jesus* here, the Dignity to which sinfull flesh is exalted; and thereby more enflame his love, *saltem redamare*, to relove him that so loved us in Christ. Now observe in this second Edition of Grace and Mercy, in this great work of the holy Ghost, all these are reprinted and sealed in good assurance by the evidence and earnest, and testimony which it gives to the bargain of thy salvation. And to conclude this point, As Christ was not sent till the fulness of time, not presently after the fall; a sense and discovery of sins power must precede, ere we find our need of his powerful blood; and man first sent to reason, and to the Law under School-masters to bring us to Christ: so the Spirit of Grace falls down in infinite Power, and in strictest Union; and yet performs the work in measure and by degrees; which it could do by one Ransack and Destruction of all sin and infirmities at once. But for convenience and fit appliance to the Receiver, it proceeds leisurely to fill our narrow vessels, and stays that very season till the waters be troubled; mans heart made ready by remorse; when he perceives himself sinking, and is at it with *Save Lord, we perish*; and all this that the excellency of the power might be, and might be felt and acknowledged to be of God, and not of us.



By this time if you be content to taste this Cup so brewed; I yet have no Power so to minister it, not alone: It must be mingled with both the former; and if so it please you; I shall be bold upon your Patience to urge and press the health of all three together.

AND first, For conveniency in relation to our common Lord, whose Cup it is. The world hath her Cup of pleasure, and she of *Babylon* hers of Fornication: and what swelling in of these! Even Kings of the earth drunk; And shall we startle or scruple at this Cup of Christ? What! Sit at my right hand in Glory, and shame to taste a little shame and bitterness of a Cross and Cup which I have born and drunk off before you! Remember *Exsilia* is in the bottom: what if it should make you sweat and pant in getting off this health! Do but think how oft you have enforced your selves to take down those healths falsely so called! and suffer then the word of exhortation which presses you down upon your knees, to beg this pledge at the hand of your Sovereign Lord and Maker; as his servant did, *Potamum Domine torrente voluptatis*, saith *Austin*; — for so you shall find it in the end; though you should be compelled for Christs sake and the Gospels to drink it blood warm, and in a fiery tryal. So much the sweeter by his Grace and Power seasoning it, who by his own example hath so begun it to us.

Secondly, A Convenience in reference to our selves. This Cup must down or else another that is worse; and

and there is but another, and that is in the hand of the Lord too; wherein the wine is red and it is full mixt, and the wicked of the earth must drink and wring out the dregs of Gods wrath. If we would scape that drench and bane of soul and body, which but begins the torment of those damned Spirits, who must for ever drink it burning hot in a lake of fire and brimstone: Resolve, and speedily to taste and consider how gracious and sweet his offered Mercies are in Christ: and if we would shun that Cup of his vengeance which runs out for the seirce-ness, take then to day while it is called to day, and while we are called to day, this Cup of his Mercy which runs over for the fulness.

2. As thus for Conveniency; so is this *Recipe* to be prest on all for necessity, absolute; Wo to me if I do not preach, or preach it dully or lazily; and wo unto you if you receive it not as the *unum necessari-um*. For shall we need any more Receipts? What would be given for a *παραφάρμακον*, an *Elixar*, a *Catholicon* to cure all diseases of the body, and beside re-nue and preserve health, youth, beauty, and restore them still fairer and fresher then before! Such a Merchant might have all the Lords and Ladies, and all the Kings of the earth his Clients and Patients.

Alas! Is our soul and inward beauty less precious; Why? Here it is that will cure all sinfull distempers: Restore thy soul her native Candor, and sweetness, and ingenuity, making thee young and lustie as an Eagle. Make all their eyes that be of a right aerie; able by a lively faith to look up and contemplate that sun: where the body of that light is, there will the Eagles be gathered together, and that body is  
here.

here. 'Tis the very *Vitis* and *Vitals*, and the Corps of my Text. Let me not lose you then; Be gathered still in the continuance of your gracious and patient Attentions.

For now the last way I am to urge this health for necessity respective : on those first that deny the Lord that bought them, either directly ( as the *Arrian* and *Socinian* do ) or indirectly, yet desperately would undermine our faith and sap out of the corner stone, on which all relies, by ruining some other parts of the building. These boast themselves the rational discoursers of the age ; such as Saint *Paul* means in that question, *Where is the Disputer of this world?* For these dare dispute openly against the Creation related by *Moses*, and justified by Christ, and quarrel the souls immortality, and the bodies resurrection, which are all heads upon the same string, fastened with our faith in *Vitis* here for our principal Jewel; which if any of these fall loose, is lost for ever, and then all our preaching and ministering, and your hearing and receiving, vain; and we be stript of our whole Creed ; even from God the Father Almighty , maker of Heaven and earth, along to Christ crucified , and on to life everlasting. But we have not so weakly learned Christ, to be shaken from our botome with such wind and waves of wicked Disputants ; Let us take heed of infection from a second sort, such as in deeds deny him, having a shew but no power of godliness ; such as may be tract like the snail by their unclean and slimy passages ; and yet dare resolve it in the Imparative, Let us leave some Tokens of our wantonness , so of our prophaness, blasphemie , drunkenness in every place ;

place : This is a large field and a common place : but for I am upon an health, suffer me to single him out, and say a coolword or two this morning next his heart unto the drunkard; such especially as in a more then barbarous custom, ( for in *Est. i.* no man might compell ) by forcing healths, make it yet a more sickly and disorderly drunkenness. First, I commend to their consideration *St. Paul's* Epiphany, where the Grace of God comes; it appears faith he, and how? teaching us to denie ungodliness, &c. and to live soberly. So then where sobriety is not learnt, the Grace of Christ hath appeared in vain; Then that Caveat of our Saviour which he gave even to his own Apostles, *Take heed lest your hearts be overcome with surfeiting and drunkenness*: Why? Whats the danger? and so that day come upon you unawares. My next is that Redoubt and *Barricado* rather of *St. Peter*, wherewith he makes out the enemy, the Lion: At one end he plants the great Ordinance of Faith; Whom resist stedfast in the faith. At the other, he makes it sure, and sets good guard, *Be sober and watch*; as if all our faith without sobriety would not keep out the devil, that roaring Adversary; who can out-roar these roars, and devour these Devourers of drink. My close shall be that terrible sentence of the great Judge of heaven and earth gone out against them! *That they shall never inherit the Kingdom of heaven.*

*It now remains I should press for faith in the foundation, and furnishing a Believer with reasons of his faith against the Atheist, Jew and Mahometan; and then for the superstructure of Good works. But these are fitter for large Treatises in books, than short notes in a Sermon. Let us come then to the last trial, how we receive Christ by receiving his Receivers; Persons deputed to take our homage, and receive our reward in his stead.*

1. **A**ND first, The Poor. With him I shall deal as usually men do: dispatch him briefly. Yet such are near and dear unto the Vine, and sent as Leiger-Embassadours, and a *Latere* too, cut like another *Eve* out of his own bleeding side. Members of that mystical Body, whereof he is supream Head; and whoever wrongs, oppresses, grinds or pares them to the blood, He cries in Heaven, ——— *Non cruor hic de stipite manat?* ——— I am Jesus of *Nazareth* whom thou persecutest. It will come all to one in the end. In as much as you have done it to them, you have done it to me. On the other side, Do them good, relieve them, and he will reward it, and make them able to requite it in proportion. Receive them to harbour, and those friends shall stand at heaven-gate, to receive you into everlasting habitations.

2. The Priest would be received too: For, Is not he in *Vitis*? He that receives you, receives me: And is not our Ministry *Vitis latificans*? chearing God and man! Did not the first Preachers receive largely

largely for themselves and you, when they received the holy Ghost : and received power from on high at Christs ascension, and gifts for men! and were not the Apostles an odour of a sweet smelling savour to God, and to men that received it, *even the savour of life unto life!* And is there not a *Bonus* of Blessing still received in receiving our Ministry? If it be faith which is receiving Christ, it is the word of God which we preach : Nay, May we not in a sober sense ask, What have you that you have not received if it concern your spiritual state? Christendom, matriculation, ablution from sin at one Receipt in baptism. The body and blood and spirit of your Saviour by frequent receivings of the Eucharist, which ( by the way, now let me tell you in a word *in verbo Sacerdotis* ) if you should change for the mass it would lessen your receipts : for whereas no lay-person hath a drop of the chalice allowed ; yet they have a Missale-case, that if any of the Consecrate-wine fall on the floore or pavement : in that case a lay-body may be permitted to lick it up lest the dog should. A fair reward it will be for such as decline to that Religion : that Religion which hides away and denies the use of the word itself which is the power and wisdom of God to mans salvation. But to fall back to our reckoning and Receipts : is there nothing else? Remember at night when you go to bed, what is she, ( if any be ) that sleeps in your bosome, if you have not received her at the hand of some ordered and lawful Minister? And when you shall go to your latest bed, the Grave, what difference from brute animals, if we assist not to make it an honest and honourable Sepulture!



Sepulture ! strange that mankind cannot well come  
 in, nor well stay, nor well go out of this world  
 without us, and yet the world hates us ! Doth not  
 this deserve a Torcular ! And I need not here press  
 the cup of Comfort ; all apt enough to receive the  
 benefits of Light and Salt ; and few so senseless, but  
 perceive it would be a very dark and a flash, unsa-  
 voury dwelling here without the Gospel : even  
 stony ground will take in the Seed, and gladly. But  
 where's the Consideration of what is due to us ?  
 And here I spare you : I will not press that in the  
 old Testament, of Honouring God with your sub-  
 stance, and first fruits and tithe of all that you pos-  
 sess. I know the evasion ; you would turn over a  
 new leaf, and turn me to the new Priesthood in the  
 New Testament : yet take heed what you do : for  
 what is the news there ? How soon in that primi-  
 tive Church do you meet with sellers of Possessions,  
 and laying all at the Apostles feet ? that's a *Torcu-*  
*lar* indeed, and puts me in mind of a pretty passage  
 in *Tannerns* a Jesuit, who wishes withall his heart,  
 that all the Kings in Christendom would come and  
 bring in all that ever they have, and put it in their  
 Churches treasury, and henceforth be ruled by her,  
 but his Conclusion I like best ; *Hoc in aeternum nun-*  
*quam fiet* ; this will never be while the world stands  
 faith he ; and I say it were unfit and monstrous it  
 should be. It may pass for a *Chymera*. No, I do not  
 press the very precept of the Apostle, *Gal. 6. 6.* Let  
 him that is instructed in the faith, make his Instructor  
 Partaker of all his goods, or good things, which you  
 please. Much less will I fright you with that of our  
 Saviour ; worse then for *Sodom* and *Gomorrab*



the day of Judgement, then for such as receive us not. Nor urge to be received as in some places *St. Paul* was; where people were ready to pull out their own eyes to do him good, and received him as an Angel of God; as *Jesus Christ* himself: and his scholler *Titus* received with fear and trembling. I will go less with you then your receiving men of other professions: such as look to the state of your land, or state of your bodies. What a mighty Covenant seems to be driven with some of these, almost in terms of Matrimony? for better or worse, in Sickness and in Health: what? and keep you only to them too; and are the Jurisconsults of Gods Law, and Physitians of the soul persons of no value? Lastly, Is it not a world of wonder to consider how all *Regard* runs down and streams in bounteous manner on both sides of us, and leaves us drie in the middle between those two extreams? The Stately Jesuit how is he received, even to the adoration of his Fatherhoods venerable slipper; and what is his errand? to seduce you from the bosom of a Grave and Modest Matron your Mother, who hath bred and fed you with the Milk of the Word, and Blood of your Redeemer; and cause you to embrace that painted Gentlewoman on the seven hills, who if she be not she, is yet as like the whore of *Babylon* as she can look: on the other side the factious creeping Sectary is admired and applauded by too many; as if he were a vessel of some burden, when indeed he is but an empty frigate, and not able to endure a grappling. Mean space the plain down right Protestant that keeps the higher road, the King of Heavens high way to truth, and

maintains

maintains that only Doctrine and Discipline which for 1600 years by just devolution is descended lineally from the Apostles and Apostolick men, and is able to demonstrate and make it good in the face of both those adversaries, is not received, but misconceived, and abased, and abused by vulgar spirits. But I hope, yea I know better things by you, and such as accompany Salvation, of whom I know also I shall obtain a gracious pardon for this long Inveſtive: for alas! the time is fully come for us to take up that prayer and complaint of the Princely Prophet: *Have mercy upon us O Lord, have mercy upon us: for we are utterly despised. Our soul is filled with the scornful Rebuke, and with the despicablefulness both of the proud and ignorant.*

3. I dare not leave out the King, who is a main Receiver of Christ: *Rex* is in *Vitis*; per me; nay in me *Reges* too; and Christ our Supream Monarch conveighs both our piety and our peace through earthly Kings: Prayer for them first of all: for in that prayer all others are included, that we under them may lead a godly and a quiet life. And as *Rex* is in the vine; so he is a fruitful vine too, and a main spreading tree, like that *Pliny* mentions in *Tacape*, within whose wide embrace a number of other trees were imbosom'd, and received their fostering and education. So under the Labels and Insules of the Crown (as under a Canopy) find every man arbour'd and sheltered enjoying his own vine and branches round about him, with a spacious trail and bunch of blessings, for which I may refer you to two places of Scripture; *2 Sam.* 21. and *Eſai.* 32.2. What might be added here of ble

sings by Land in our peaceable protection hitherto by means of *Judex* and *Vindex*, twixt plea and plea, twixt blood and blood, without which what would become of the Possessions and Priviledge, the Right and Property of the Subject? and blessings by water in those winged *Mercuries*, and well armed Martial Counsellors, should the enemy forraign speak in defiance, our best and ablest Agents to break off the Treaty. And doth not all this deserve a *Torcular* to press this *Racemus*, yielding such a fat full of blessings! Indeed for the cup of Consolation, the happiness enjoyed under Monarchical Government, every man can open his mouth wide, and swallow the profits and the pleasures of and under it. But where's our cup of Conformity to the Rulers Justice, and Temperance, and Goodness, and Chast beams, and sweet indulgent gracious and merciful Disposition? But I forgot the cup of Consideration, and so we are apt all to do the Consideration of our Duty. We mark well that part of the prayer — *that the King knowing whose Minister he is, &c.* but quite forget the other part, *That we duly considering whose authority he hath, may faithfully serve, honour and humbly obey him.* Hath not God joyned those Duties, *Fear God, Honour the King*, so close, there is no pause nor breath betwixt them? And what God hath so joyned, will any vain man blow asunder? Nor think this a drie and dull piece of Divinity, because every bird in the painted cloth hath this in his mouth, and every sign of the Bell can say as much: for I could wish we had more birds taught to sing this note of *Ave Caesar*; and that all our Bells, specially all

*Aarons* bells would leave their janglings, and agree to ring this Peal in all mens ears: for wheresoever those words are written, they are written for our Instruction, and ought to be written (as the Law of God) upon all our foreheads, and in the Palms of all Subjects hands, for the admonition and tempering of their hearts, both when they lie down, and when they rise up: I will end in Vote and Prayer for Royal *Charilaus*  $\chi\acute{\alpha}\rho\iota\varsigma$  and  $\chi\acute{\alpha}\rho\alpha$ —The Grace of Kings, and Joy of all good hearts, beseeching God to bless us all with faithful souls to our God and his Christ in heaven, and so to his Deputy here on earth, that by approving our faithfulness and obedience to both, *our daies may be long in the Land which the Lord our God hath given us.* S. D. G.

Psalm con  
veig  
him  
ver.  
2  
after  
ed l



## P S A L. 89. ult.

*Remember O Lord, the Rebuke of thy Servant,  
and how I hear in my bosome the Rebukes of  
many People; wherewith thy enemies have  
blasphemed thee and slandered the foot-steps  
of thy Anointed. Blessed be the Lord for  
evermore, Amen, Amen.*

I.



Very Passionate peice ! and  
the last of a long-lasting  
Lamentation ; of *David*  
shall I say ? in the Name of  
*David* I am sure, in a weak  
and woful condition, beside  
the Contents that is the Dis-

contents exprest in this Text all along if we sur-  
weigh the Pile, the ruin rather of his misery, and  
himself under the heap, covered with dishonour,  
ver. 44.

2. A wonderful thing ! so good a man, a man  
after Gods own heart : so gracious a King, that  
led his people with a faithful and true heart, and

roul'd them prudently with all his power, anointed by God with his holy oil, and appointed by him to be Head over all the Tribes, assured from God, that his holy hand, arm and all, should hold him fast and strengthen him against the violence of his enemies : and yet to see this Head over the people, so surrounded with evil members : such a roar about him of *populorum & multorum, & maximorum*, for so Tremellius reads it, and so we translate it, — Of all the mighty : and the word will bear both multitude and magnitude : from all these, in stead of *Magnificat* and *Benedictus* which were due, outside Reproaches, blasphemies, slanders thick as hail, at every step he takes : *Vestigia it is here*. That may be all the prints and tracts of his words and actions defac'd and blur'd. They found *Exat* in them all, in all he said or did, they daily mistake my words, is gone before *Ps. 56.5*. And here they slander my actions, the footsteps of thy Anointed. Is this all? No; the Kings enemies here are Gods enemies too. Slandering *David* the Lords servant blaspheming *Jehova Davids* Lord. No wonder then at *Recordare Domine* in the top here; more wonder at *Benedictus* in the bottom. Notwithstanding this Rebuke and slander and blasphemy, nay for all this, for all these, Praised be the Lord for ever more, *Amen*.

3. Less then two Parts we cannot make. *David* Supplication and his Consolation; or let the first Part be his Malady, and the second his Remedy. First the Malady we shall see will draw to it all the matter of the Supplication, and take in all the petitions, as well those affected to it, as those infer-



by it; and then the Remedy will heal up and make a fair hand of all, when we have discovered it throughout the Text from *Recordare* down to *Benedictus*.

4. This Malady then for the name we may call it here *Opprobrium*, Reproachful or disgraceful language. It hath other names here, of Rebuke, Slander, Blasphemy, three Channels all drain'd into one sink of *Opprobrium*. That is the Monster: the Bawling *Cerberus*, foaming with *Aconitum*, a strong poison working and drenching through all; and if it light upon a King, you see it obstructs his Pectoral parts; sits near his very heart; *gestare in sinu* doth not signifie nothing.

5. But what causeth this Maladie? whence comes it? not *desuper*, not from the Father of Light; from him none but good and perfect Gifts: nor from his Son; whose wisdom is first pure, then peaceable, gentle, easie to be intreated; who ~~when~~ *he was reviled, reviled not again*: nor comes it from that Spirit which proceeds from them both; which came down in shape of a Dove: it comes the other way then: *de subter*, from the fowl unclean spirit; from the Prince of Darkness. A dire and dreadful vapour it is from Hell, that blasts the day and all the children of light. But yet so welcome is this spirit to the spirit of a meer natural man (while it lusteth after envy and lies soakt in flesh and blood) that the carnal man loves it as his own flesh and blood, nourishes and cherishes it, till wonted once and grown familiar, it goes from man to man, and from house to house: — *& crescit eundo*, grows a foggy, ugly, unweldly and monstrous thing; and



that it fall among a crew of *Populorum*, and gathers still upon *multorum & maximorum*; then it soon poisons and putrifies, it condenses and putrifies the very air, hurls rotten and killing slanders round about the earth, and shoots up blasphemies as high as heaven.

6. We may go another way to work, and seek these blatant beasts, Infamy and Blasphemy, Slander and Reproach, and find them all concentred in St. James his world of wickedness; and a fitter Centre can never be; for as in this great world we have infinite atomes, feathers and dust flying aloft, but massie and drossie things sink downward to the centre of the earth. So in this *Kóσμος αἰνίας*, we have store of *ἑπὶ αἰσχρολογία*, light and vain and foolish words upon the wing; but still the most filthy, the mineral, and visceral, and intestine, the basest and heaviest dregs, and lees, and tartar, the drossiest and lowest stuff, even as low as the bottomless pit, that which shewes man likest and draws him nearest to the Devil, is this Devilish part and price of *opprobrium*.

7. Thus having fixt upon this Centre, see if the Text will furnish out a Circumference; and here are choice materials; for of whom speaks the Prophet this? of himself, or of some other? of himself and very many other. We are told this Psalm and the former were made by two Brothers, *Ethan* and *Heman*; and by them cast as two Molds of Prayer both in private difficulties, (for which the former) and in publike affliction, or subversion of the Republike, in which this Psalm is the pattern: both prepared to warn and arm Gods people of an  
again

against dangers ; and both applicatory to Christ and his Church in all ages. I told you *Opprobrium* would draw to it all the matter, and take in all the persons in the Text : and more ( it seems ) then I conceived to be therein contained at first ; for now we may include all the Lords servants at large ; and then all his Chiefs. *David*, and every anointed of the Lord : and then the Lord Christ Jesus himself, and God in his unspeakable name of *Jehovah* too. this Circumference will embelish our skeme ; and yet as high, and holy, and heavenly as these persons are, they may be vext and endangered by this malady ; all infested or offended from this Center.

8. Not possible ! Is this in the power of *Populorum* ? What Sling, What Engine, What Ordinance have they to shoot as high as Heaven ? The Sun can dart a raie down through the bowels of the earth ; The Dog-star sling pernicious defluxions ; But these Caniculars that grin like a Dog, and run through the City , can they from a throat, like an open Sepulcher, vent such a steam, such a ravenous and destructive vapour as will kill at that distance ? Should Earth swell out into 10000 Tendariffs, they could not bore the moon ; Earths shadows run into nothing before they reach the Sun. What earth-born people then so malignant to produce a plague so powerfull ? You have heard of a people sown in the dust, and which grew up from a Dragons teeth ; 'tis thus far true. The race of *Populorum maximorum*, and all came from the Dust ; which is the Serpents food ; and we are all the worse to this day for the Serpents tooth in the forbidden fruit ; and worst of all for the Serpents

D 4

tongue

tongue in the first tentation : For there and the nce  
 this spreading poison was instilled; As he was a Mur-  
 derer, so a Lier and Slanderer from the begin ning ;  
 even *Inimicus tuus Domine*. Satan , The Arch-  
 enemy that blasted, and disordered, and defiled both  
~~quææ~~ and ~~μικροβόμ~~ soon after they were made ;  
 There's *opprobrium ab origine*: Thence all slanderers  
 may count their Pedigree. For the devil infusing  
 this venom into those Giants, enflamed them to  
 the scaling of *Joves* Throne : or if not that, we will  
 believe the Scripture , that if *Nimrod* the mighty  
 light upon a rout of *Populorum*, such babling and  
 bawling sots as he found in *Shinar* , all of one  
 lip, *Gen. II. I.* they in their wicked conspiracy ,  
 ( so it is called ) *Wisd. 10. 5.* would soon be at it for  
 a City and Tower unperishable. Make it of Brick  
 indomitable ; and for drowning they'l take order  
 with the Almighty, for the top shall reach to Hea-  
 ven.

9. So deduce *Opprobrium* from the old Dragon  
 to a *Serpentine, Cadmean, Nimrodian* race of Gi-  
 ants , mixt of *Populorum* and *Maximorum* too :  
 And what shamefull work will they make ! a mad  
 work indeed, even a world of wickedness ! time to  
 look to the Circumference ! For if these have all  
 one language, concur in voting for a new frame ,  
 and have a mind to be towering aloft , nothing will  
 stay them , but *Sidera feriam*, & *ero sicut Alissi-*  
*mus* then ; that's reaching Heaven right, but the  
 wrong way : for they are not at Heaven yet. Such  
 a piece of work in hand : and they bragged of a  
 mountain-birth, But *Quid exit* ? You know who  
 blasted the business by a confusion first , and a dis-  
 fusion

fusion and disperſion afterwards ; and obſerve the juſt recompence, the Sentence *ex ore tuo, Nequam!* Their babling to marr their building ; their own tongues to make them to fall ; fall out, and fall off ; no longer able to ſtand to their great work, becauſe unable to underſtand one another.

10. But for all that ſundring at *Babel*, ſoſderd again we find them in the Text. This Generation of *Nimrod*, *Belus* let him be, and theſe right ſons of *Belial* ; for no yoaſk will hold them : for obſerve this confluence of *Omnium Populorum & Maximorum* ; and find *ſuſq; datum ſceleri, & ex plebiſciſtis & Senatus conſultiſis ſcelera exercentur* ; all exceeded. When mens hands are once at liberty, ( no King in *Iſrael* ) why then every man doth what ſeems good in his own eyes, and ſo here, when their tongue's once looſe, the Lords anointed ſhall be reproacht. The Lord himſelf blaſphem'd, And what Lord ſhall controul them ? ſo floats the ſhip without an Helm ; ſo ſlings the horſe without a Bridle, and ſo their tongues run madding through the world far worſe ; ſo that the Apoſtle St. *James* cries it thrice, *Fire, Fire, Fire!* How great a miſchief comes of this *Fire* ! ſetting on fire the the courſe of nature, and is ſet on fire of Hell : thirther ſtill it brings us you ſee, this unruly evil, full of deadly and diveliſh poiſon, all contract in this Malady, all concentrere d in *opprobrium*.

11. But be this poiſon of *Populorum* never ſo noxious, and thoſe that ejaculate never ſo mighty ; What are theſe all to the Almighty, theſe *Maximi* to him ? Chriſt is *opt. max.* Shall *Jehovah* ſuffer by ſuch a *Typham* ? or *Igius* be liable to ſuch aſperſion?

asperſion? No, *Inimici tui Domine* ſhall not be able to do this violence to thy anointed *David*, nor move a tongue to infeſt the meanest of thy ſervants. This is indeed the point under tryal; for all this ſeems aſſerted in holy Scripture.

1. Firſt, *Servi* are *ſervati*: They ſhould indeed be ſure to be pelted, and duſted, and ſtoned from this Center, painted with infamous ſpots and tokens of this plague in their boſom, but for *Jehovah* here, a good *Domine* that hath choſen, and though not quite taken them out of this preſent evil world, yet as good, for they uſe it as if they uſed it not; their *Converſation* is in *Heaven*, and themſelves within three ſteps. In Eph. 2. He hath quickened us together with *Chriſt*, and hath raiſed us together, and made us ſit together in heavenly places in *Chriſt Jeſus*: And is not that high and aloof, far and free from *Opprobrium*?

2. Next is *David* the Lords anointed; his body ſecured in the Sepulchre; and this Monster is no *Hyena*, ——— *Pascitur in vivis*. His immortal part is mounted not on Doves, but Angels wings, and paſt the clouds and ſtorms of *Populorum* here; hath met thoſe acclamations on mount *Zion*, and made one of that innumerable company, the general Aſſembly and Church of the firſt-born, among the Spirits of juſt men made perfect, and in a Kingdom that cannot be moved; all this in *Heb.* 12. 22, 23. So *David* himſelf is free body and ſoul from the ſtrife of tongues, and left above this world of wickedneſs.

3. Much more is *David's* Lord advanced; ſet on the right hand of his Father, all his enemies made his foot.

foot-stool, far above all Principalities and Powers; and at his coronation all knees have bowed, and all tongues confessed that Jesus is the Lord to the glory of God the Father.

4. And for God the Father, What can *Opprobrium* do to him? The Lord is King, be the people never so impatient, the earth never so unquiet. God that is very high exalted, higher then the highest, far above all Gods, above all men sure, out of their reach; 'tis he too that can still the raging of the waves, and the madness of the people. If the *Fremuerunt* be never so loud against the Lord, and against his anointed, *He that sits in Heaven shall laugh, The Lord shall have them in derision.*

And now where is *Dauids* Petition? What is become of our Circumference? *Servi, & Christus Domini, & Jehovah*, all free from *Opprobrium*? nay never a one of all these for all this; begin with the highest first, and if this Monster set on *Jehovah*, flie in his face, he will sure spare none of the rest.

1. And we need not go far for proof; they corrupt others, and speak of wicked Blasphemy; their talking is against the most high; they blaspheme thee dayly, saith *David*, even weeping ripe that God would not redress and repress those Blasphemies. We need go but to this very Text, *Remember it O Lord, thy enemies have blasphemed thee*; we need not so much. Alas! We cannot stop our ears against words cloathed in death, and jeasts *flumine dignos*, and those execrable Oaths and Perjuries for which the land mourns, spent in despite of God and of his Prophets flying roul, full of  
plagues



plagues against such Swearers who yet roul on, and roul out their hours in hellish Blasphemies, as if they practised here against their coming thither. No wonder then if earthly Gods put up, and bosome many and mighty reproaches and abuses, when it is here upon Record, and evidence too much everywhere, of this *Crimen lese Majestatis* as high as Heaven.

2. Next for Christ Jesus; Pursue his story but from his Baptism; for all the opening of Heaven, and the Doves descent, and his Fathers attestation coming among his own, How did they receive him? Not as the Lord *Messiah*, but as a *Messiah* in mockery; so they anointed him with spittle, made him a Crown of Thorns, and a Scepter of a Reed; but these were rude and rough Souldiers. What was *Vox populi*? a Deceiver, a Madman, a Glutton and a Wine-bibber, a friend to Publicans and sinners. What said *Maximi*? why the more good he does, the more evil they speake of him. Doth he heal on the Sabbath day? they vote it illegal: He is a licentious person, a Breaker of the Sabbath straight; yea his very *Vertues* were convitiate, his great and stupendious Miracles blasphemed. *He casts out Devils by the Prince of Devils*; and these were his passive Diurnals and his Annals, his Chronicles, and his Panegyricks; with these Dice did they devour, till altogether resounded that bloody Epiphonema of Crucifige; nay upon the very cross was that verified, a scorn of men, and out-cast of the people. All that see me, laugh me to scorn: They shoot out their lips, and shake their heads, saying, *He trusted in God that he would deliver him.*

Let



*Let him deliver him if he will leave him*: But Christ is now in Heaven, and *Opprobrium* cannot hunt, or hurt, or hurle Aspersions thither: yes certainly; For as *Calvin* and *Tremellius* both will have the Text understood of those Scoffers which while the Church of God expected a *Messiah*, derided then that expectation: so a new brood in *St Peters* time we read of that cried, Where is the Promise of his second coming? and Teachers he foretels, (and we have heard of such Teachers in our time) damnable Teachers, denying the Lord that bought them, and too many following their pernicious way; by reason of whom the way of Truth, and in that, he who is the *Way and the Truth*, are blasphemed. And *St. Paul* saith, lewd and deboshed Christians crucifie again the Lord of Glory; make a mock of him, and put him to an open shame. See now if any *David* can look to rise or set to finish his course without *opprobrium*, when this Giant adventurous pursues, and would vomere in sinum (as far as his Hel-bound tongue can stretch poison) the Glory of Christ Jesus himself at his Fathers right hand in Heaven.

3. *David* shall confess it for himself; *My enemies revile me all the day long; are mid upon me, sworn together against me, with tongues like Serpents, poison of Asps and Adders under their lips; these of the Populorum.* The basest dregs of the Rabble; Abjects, Drunkards, Dogs, and a dead Dog; and some of the mighty too, too mighty for him. To these add *Shebacs Clamorq; virum, Clangorq; Tubarum*; and for bosom injuries (besides those of his kindred) his own bowels, his own issue, and his

his own flesh, his own wife gave him his hand full, and his bosom full of *opprobrium*. 'Tis true, *David's* soul is now in Power and Glory: but yet he stands here for all his fellows, all that are made so much more excellent then their Brethren of mankind, as they have obtained a more excellent name then they, and that name is here, The anointed, and all such may glasse themselves in *David's* sufferings, and find that a true Maxime among his *Maxims*, *Benefacere & male audire Regium est*; Reproacht and abused oftentimes by those, to whom they have been most gracious and greatest Benefactors. This raises a shallow brook of Disobedience to a foul deep sea of Rebellion: for *Judas* made really rich by his Masters bag to run over to a company of wicked Elders with his *Quid dabitis?* for the Viper which came out of *Paul's* bundle of sticks, and now grown warm, to hang upon his hand: indeed no harm was done, he flung the Viper into the fire. But so could not *David* be rid of the Serpent in his bosome: here that stung him to the heart. Thou of my counsel; we took sweet counsel together; of the same Profession: we walkt in the house of God as friends; Thou my familiar friend: ——— *Hic niger est: bunc tu Britanne caveto.*

4. Thus far its carried against Jehovah, Christ Jesus, the Lords anointed: and then be sure it will take in Christians too. It is the lot of all Gods servants, all that will live godly in Christ Jesus, must suffer this scourge of tongues. For the lofty Poplars will shead their venomous sel-dews on Robur and Cedar, and Palms planted in the house of the Lord.

The

The lying lips will cruelly, despitefully and disdainfully speake against the Righteous. Our souls and Bosoms must be filled with the scornfull Rebukes of the wealthy and mighty, and with the despitefulness both of the proud and ignorant. Thus this Monster tramples on God and all good men, and drags them at the heels, presses upon *Vestigia*, their footsteps: so this first in *David*, and then in *Christ* himself.

1. *David* first, Though a man worth thousands of them, whose heart was not haughty, nor his eyes lofty, but walkt uprightly before them, and led them as a faithfull Shepherd, and walkt not (for so the word is) in things too great, or too high for him; but so behaved, so quieted his soul as a child that is weaned of his Mother, ruling justly over men in the fear of God, like a light of the morning, of a morning without clouds, and yet had many clouds and dusty slanders raised upon his *Vestigia*, his footsteps, upon his flittings and removes, *Pf. 56.* though in danger of his life as we know he was very often. All that helpt him in his escapes from *Saul*, that get him away, even *Jonathan* reproached with perverse Rebels, and scarce free from the stroke of a Javelin, and all that relieve him by the way, as *Abimelech* the Priest, that do but give him bread when ready to starve, (if *Doeg* the *Edomite* may be the executioner of *Sauls* ordinance) shall be slain with the sword, What path, What step of *David*s can be free, when even his humble Devotions to his God, his fasting and putting on Sackcloth, and then his wearing the linnen Ephod, and dancing before the Ark, are made a mockery?

2. But

2. But what say we to *Vestigia Christi*? Were not his feet deadly pursued, not only at the last pass when they came after him with swords and staves, but even the coast bestowed upon those blessed feet counted but waste? We find in his story he could not step abroad for their lying in wait: the word is *ὑπεύθυνος*, taken from Hunters, eager on their game: so they sought to intrap or to catch some thing from him: he could not go to take an entertainment at the Table, not walk in the Corn-fields, not go out to heal, or preach, or do Miracles, but still they cavilled; and some desire him even to be gone, and to depart out of their Coasts. If he come from *Nazareth*, no good comes from thence; if he remove to *Cana* or *Capernaum*, they ask, Why thither? Why Cures and other great Works in other places, and none in his own Country? and all the while the fault their own. Who thought they were astonished at his Understanding and Answers, and none able to answer him a word, yet were they still offended at him, and even in that offended, because he was unanswerable: nay the lustre of his Grace and Goodness, his temper, and sweetness, and clearness, dis-illustering the highest of their Priests, and Princes, and Rulers of the people, being dazled and maddened with the splendor of his *Vestigia*, the prints and proofs, the tracts and evidences of his meekness and innocence, all along in his active and passive obedience, when there was nothing else for the tooth and tongue of envy, they took indignation at his very virtues; and *Pilate* knew that for envy they had delivered him to his Judgement.

12. And now methinks we have been all this while in *America* among *Negroes*, black slaves, not so much as an *Albus dextris*, but all black-toothed, and black-mouthed, and black-tongued, and black-sould people. A generation viperous, and rising strangely from the earth with spears and swords not in their hands, but in their mouths. And yet *Negroes* can but poison arrows to take away mens lives; but these opprobrious people corrode the very honour of Gods best servants, far more precious then life it self. O foul presumption, How camest thou into the world to cover and blast both earth and skie, and all the Children of the Light, and him that is the Father of Light, overrunning all with this new Chaos; this foul Reconfusion?

13. Indeed some read for *all the people* here, all the Mighty; and if so, that will make Infamy yet more infamous; and this world of wickedness worse then it was. 'Tis best to hold us to our old belief; for if with *Copernicus* we turn the skeme, and so let *Servi & Rex David*, & *Christus Domini* himself, that is, the whole Church militant on earth (which is his Spouse, his Dove, his dearly Beloved, one body, and one Spirit with Christ, and dear as his eyes or heart) be under a power of such *Popularum* with the sway and addition of *Maximorum*, that is, if Might be added to multitude, then will the Church of God be but a miserable Center, when those other wheel aloft and thwart their underlinings like the Zodiacue. All the bosoms then of all the servants of *Jehovah*, & *Christus Domini* would soon be filled with Reproaches and with

E

deadly

deadly arrows, like the poor Anatomy in the *Almanack*. *Cancer* would not only go against the stomack, while others lie heavy on the head and heart, but every pelting petty *Sagittary* would be dribbling at the legs, and very *Aquarius* pour out the venom and dregs, and bottom of his Tankard upon *Vestigia*, here the Footsteps of Gods people.

---

PART 2.

AND then what Remedy against *Opprobrium populi*? truly if we intend it of *Fax populi*, the skum, it is like *Babylon*, they cannot, because they will not be cured; born and bred like a wild Ass colt (saith *Job*) worse saith *Isaiah*, then Ox or Ass, know not their own Owner, nor God that made them Subjects, nor Gods anointed set over them for their good, *Rom. 13*. Such stubborn stomacks are irreducible by moral swasion, or any power of Eloquence; not *Orpheus*, nor any from hell tune them to a temperate obedience, either of that Command in the beginning of the old Testament, which God gave *Laban* concerning *Jacob*, *Nequid dominus*, speak no harsh language; nor to a fear of that Commination in the end of the New Testament against such as despise Dominions, and speak evil of Dignities, and of things they know not, raging waves, foaming out their own shame, and concludes the Lord is coming with 10000 of his Saints, to execute Judgement upon such impious sinners.



sinners for all their ungodly deeds, and for all their hard speeches. Will these regard a Prophet or a Preacher (against whom their usual fence is to strike him with the tongue) when with such the Lords anointed shall be no longer so, if they list to bring their Expurgatory? for they can do it as fast as *Jesuits* or *Anabaptists*. That brace of Sects whose Dignity proceeds of themselves, like those *Chaldeans* in the Prophet, and who scoff at Kings, and Princes are a scorn unto them, *Hab. i. 10*. Nay, What Cure for such mad men as think themselves all Kings, or as the Devil boasts, that all the Kingdoms of the earth are their *Doles* and *Donatives*, as mad as he that sate in the haven, and counted all the ships arriving there his own proper goods? Such fots as these may have at times some *Lucida*, but never continue in one mind. *David* for a fit shall be the breath of their Nostrils: they will sing his Glory, and challenge ten parts in the King; But the Son of *Bichri*, a man of *Belial* may turn all this with one blast, and every one of them gone with *Opprobrium*. We have no part in the Son of *Jesse*, *2 Sam. 20*. So one while the barbarous people call St. *Paul* a Murderer, and presently a God. Gods are come down to us in the shapes of men: O run and fetch Garlands, and let us sacrifice. All on a sudden the wind changes, and then this fine speaker *Mercury* must be stoned. But what speak we of *Servi*? *Christus Domini*, was not our Lord himself so tost from *dráva* to *cracófige*? He! They'l none of him; give them *Barabbas*; What was he? A thief he was, a Robber, made Insurrection in the City, and committed Murder. Did they not make a



rare choice ? Yet such wise men as these are those  
 who to this day first elect themselves, and then clep  
 and call their friends and fellows by the names of  
 Saints and Children of God. As for *Moses* and  
*Aaron*, they are too proud and officious, but *Core*  
 and his complices are called the people of the  
 Lord ; and when they saw them go down quick to  
 hell, yet next morning at it again, the people of  
 the Lord still ; But is there no Balm, no Physitian ?  
 Yes, enough, if Mountbanks not mistaken for Do-  
 ctors, and if they prescribed not poison instead of  
 medicine. Such leaders seduce, and cause a mad  
 people to err. The divisions of *Reuben* were from  
 great thoughts of heart. But might not *Simeon*  
 and *Levi* ( these were their Writers and Teachers )  
 be the Raisers and Fomenters of such Divisions !  
 Sure I am in *Num. 16.* where the *Rubenites* conspire  
 against *Moses* the meekest man on earth, and *Aaron*  
 the Saint of the Lord, it is *Corah* and his company  
 of *Levites*, and that coar of envy in their hearts  
 for the high Priesthood that began the mischief.  
 And how oft do we read forewarnings of false Pro-  
 phets, and in *Act. 20. 20.* among your selves (saith the  
 Apostle ) shall rise up men speaking perverse things to  
 draw Disciples after them. And I wish such Incendia-  
 ries only came from *Rome* with their charm of the  
 Church Catholique, and that we were free from  
 Impostors and Seducers in this sence for drawing  
 Disciples after them, and infusing such Doctrines,  
 that with Satyrick Sermons and incentive vociferati-  
 ons they have filled the State and Church both  
 with Division and Confusion. These are the winds,  
*Enrocliden* and *Boreas*, and his brethren that lift up

the waves of popular Tumults: and none but Jehovah can still this Tempest.

14. Especially if *Maximi* mingle in the mass of *Populorum*, and run with them to the same excess of riot in *Opprobrium*, which God forbid. True Nobles and great ones, worthy the name of the Worthies of *Israel*, will consider the base alloy to be ingloriously hardened with vulgar spirits; and wise men will not easily be blown up or hurried away with every wind of Doctrine, but be, and do like those nobler *Bereans*, that is, search if those things men preach, be so or no. They will read and believe the Scripture, which tells them, that the Lords anointed who raised them to be *Majores & Maximi*, made them *suscipere magis & maximè*. The fountain of all honour is ordained of God to be *Caput*, — Head over all the Tribes in the Old, and *ὑπερέχων*, supream in the new Testament; and so set on the Throne, and in the place of God, that the Kings enemy is Gods enemy. Every *Opprobrium* cast at him, reviles Jehovah here, renders the Rebuker of *David* a Blasphemer of the Lord. And therefore for the Lords sake ( since no parting him and *Cesar* ) every *Maximus* will learn what every *Minimus*, every Christian that hath a soul ( as Saint *Paul* saith ) must learn, that is, to be as *Jehovah* made them, subject, and that for conscience sake to God; conscience of sinning against God; blaspheming God and the King together, and the sin is done against Heaven and that Father there, which is committed against *Patrem patriæ* here. To cut a lap from the Kings robe, made honest *David*s heart smite him; and

those hearts are but dull and heavy stuff that can endure Detraction to disrobe, or expose to disgrace the spiritual Fathers of the Church, and especially that Father, whom in Oaths and Prayers we stile next and immediately under God over all persons.

15. Thus are we something onward to a remedy; if either *Populus* would be reclaimed, or *Maximus* disclaim their associaton: but if neither, our next Remedy is here explicite, — *Gestare in sinu*, that is, *Patience*, Gods own remedy, he is patient, and he is provoked every day: and *Christus Domini* bids us *Learn of him*: and *Christus Domini*, *David* did so in the case of *Shimei*. Let him alone, it may be the Lord will look on my affliction, and that the Lord will requite good for his cursing this day; and so *servi Domini* enform us, *St Paul* and *St. James*, You have need of *Patience*, and let patience have her perfect work. Take the Prophets for examples of suffering affliction and of *Patience*: so this Medicine is *Catholicon*, and hath Gods *Probatum* affixt. *The patient abiding of the week shall not perish for ever.*

16. The last Remedy is in *Recordare & benedictus*, which make a whole prayer: and first.

1. Prayer in general, it is the invention of Gods people from the beginning. Tents and Iron-works from *Cain* and His, but Invocation from *Enos* and his royal Progeny; and God would have it so. Ever since he kept house on earth, it must be called a *House of Prayer* for all Nations, all that would be of the household of faith and fellowship of the Saints. If that honour, then this work which  
pleaseth

pleases God above incense, and doth him more honour then all burnt Sacrifice : But what good to his servants? all the good our hearts can desire; for would we do Wonders, drie up Seas, cleave Rocks, stop the Sun, or the Lions rage, quench the violence of fire, subdue Armies, Kingdoms, or over-power created and increated Nature, bind down the hands of God himself, Prayer hath done this, and more, with that Prayer of *Bow the heavens and come down*, the Church of God brought down that Jesus, at whose name we bow, who bows the Spirit of God to us, into us, and fills us full of Grace and Truth, of Faith, and Hope, and Love, and Joy, and all those Graces which serve to bring us in Grace, and to reconcile us ( though sinners and enemies ) to the Father through the Son, as he proclaims the Peace himself *In quo acquiesco*.

2. Secondly, Here is *Christus Domini* at prayer; I exhort, that first of all Prayers and Supplications be made for Kings; thats well, but I shew you a more excellent way; Kings to make Prayers & Supplications for themselves an appeal lies to; and here from & for *Cesar* too at this Throne of Grace before this Mercy seat of God, who is the only Ruler of Princes. And in this *Dauids* zeal exemplary; *I was glad* ( saith he ) *when they said unto me, Let us go up to the house of God; Our feet shall stand in thy Gates, O Jerusalem.* And in trouble, and trouble of enemies, let others seek what remedy, take what course they please, but I take my self, nay, I give my self unto Prayer.

3. Thirdly, Prayer in distress, the proper Remedy: because God erected the Court of Requests in Heaven for the grievances of his Household. This is the pool with several Porches and Parishes, where if we wait, in right season we may be cured, be the *viciū* never so noisom, what disease soever it be. Should the enemies of *Christus Domini* conspire and continue to drie up that oyl of heavenly Power, which pours it self from the head for the preservation of the members; or the state it self grow sick of a Tympany, or false conception, or shake and totter with the palsie, or we have just cause to complain in the Church, and pray God to deliver us from *ἀποπνῆ ἀνθρώπων*, that is, (I think) such as regard no Topicks, fetch their Arguments from no common place of old Reason or Religion, evil and absurd men, 2 *Theff.* 3. 2. O, yet here's our refuge. The weapons of our *Militia* are our Prayers to him that calls upon us to call upon him in time of trouble, and he will deliver us.

4. Fourthly, Specially Prayer is prevalent in this particular textual disease and malady of *Opprobrium*. Our Litany with *Libera nos Domine*, is the best Ditany to throw off this arrow; to return and repay, and requite it into their bosom that annoy us is but *Lutum luto purgare*. No, though it be a case which nearly concerns us, and an offence of an high nature, yet our best way is to remove it to the highest court of audience in Heaven before the Judge of all the world, where we have *advocatum Regium*, and the darling and favorite of that court to plead our cause, which is his own, and who took this course himself; reviled not again, but committed

ed it to him that judges righteously. The Apostle indeed, *Eph. 6.* arms and prepares the Soldier of Christ with an Helmet and a shield, a sword too of the Spirit, and fits him with an whole Armoury beaten out in Heaven for him : But how concludes he ? praying always with all prayer and supplication.

5. Lastly. This particular Prayer of *David*, *Recordare Domine*, a word including all Law of God, all Duty of man, all Sermons, and all Prayers. For as the Decalogue hath a tree of Life in the midst, a branching *RECORDARE*, stretching over both Tables: So both again comprised in two Memento's of *Vivere & Mori*, and both these contracted to *bene vivere* ; two Memoraries: The one for *Præterita* ; ——— the Pit whence hewen, the Mass wherein corrupt ; that for *Erubescere* : and then *Novissima*, least the infernal Pit shut her mouthes upon us, and this for *Contremiscere* : and so the Spirit and Quintessence of all Sermons is here. For we are but Gods Remembrancers (so is the Holy Ghost too) in preaching and in Prayer. *Though you know these things*, saith Saint *Peter*, yet my Duty is to put you in mind, in Remembrance; If any man be fallen, remember, and do thy first works : if gone back, Remember *Lot's* wife. To a single person, *Recordare tui* ; to an Husband, to a Father, to a Ruler, *Tui*, ——— & *Tuorum*, ——— & *Tuarum* then ; such have need of firm and large Memories. And preaching to a King, of a King, from the Book wherein this holy King  
and



and sweet Singer of *Israel* lies embalmed, and being dead, yet speaks, and striking still his Harp, a strain of *David's Recordare* will not be disdained; *Recordare me Domine*, saith he to God; and I to his anointed, *Remember David and all his troubles*. And how they stand here yet fresh and fair to be read to his renown in GODS Chronologie. However State or Church Monuments may fail a gracious Sovereign (but envies self cannot do so, ——— *Post Fata quiescit*; and ——— *Querimur* then turns to *Querimus Davidi*) yet God preserves him ever in his book of Remembrance, mentioned in *Mal. 3*. *Are not these things noted in thy Book?* by that heavenly Recorder, *The righteous shall be had in everlasting Remembrance*.

16. And so the Sermon might go round to all the Subjects; a withering poor Minister to a dilatory Prelate or forgetfull Patron, *Recordare Domine*, and a good Patron to an idle Pastor, pointing to the Pulpit, *Recordare Domine* too. To the Voluptuary at his fourth health, least he hear it too late in hell when he cannot get a drop, *Fili recordare!* Finally it will fit us for *Imprere*, a Motto to all our Coats or Coat-armours, our Courts or Coaches, over all our Houses, upon all our Pictures, and for Possies to all our Rings; to the Bridegroom *Domina*; to the Bride (lest she forget the Covenant of her God) *Recordare Domina*. Thus is it if we speak: o men all Sermons; so is it if to God all Prayers. A form of Prayer for David, and all Gods servants



servants in all Cases but one; Remember not  
 Lord our sins and our offences; and yet even  
 therein, Lord remember us in Mercy; Remem-  
 ber thy old loving kindness, and forget not thou  
 to be gracious. But in all our troubles, if  
 Kings oppress their people, ——— *Clama-*  
*bunt ad Dominum*, is allowed for the lawfull  
 Remedy, 1 Sam. 8. 18. That is but right, and  
 as good reason then for David, when from  
 his soul he breaths that vote of God, Deut. 32.  
 29. O that this people were wise! That they  
 understood! That they would consider! And  
 yet finds them to mistake, and cannot unde-  
 ceive them, but still they beat him with Re-  
 bukes in his Bosom, and slanders in all his paths;  
 then to return and appeal to his God with  
*Recordare Domine*, Lord clear up the Mist,  
 and cause a Right Understanding, and a fair  
 Proceeding, that I by just Rule, and they by  
 due obedience, may glorifie thee our only  
 Lord and Saviour. Even so rejoycing in the  
 Testimony of a good Conscience, and the dis-  
 charge of his Duty, *Nehemiah* is bold with  
 this form, Remember me O my God, and wipe  
 not out my Kindnesses, &c. And to name no  
 more, It was the last prayer that took with the  
 Lord of life before his death, Lord remember  
 me when thou comest into thy Kingdom. And yet  
 even after death it may serve us for *Epitaph* to  
 call upon God for the Consummation; Nay  
 after still in that Consummation, it will be of use  
 to mingle with *Te Deum*, & *Magnificat* in the  
 quire

quire of Saints and Angels. No Independency even in that Church Triumphant, but *Recordare Domine*; as from the Lord our Beginning: so on thee for ever depends the Perpetuity, and perpetuating of our Endless Felicity.

17. Blessed be the Lord! We are come to our *Antheme*. After Prayers and Sermon to a *Benedictus*. A close refused by some Interpreters, as unsutable to the Context: But *Calvin* saith not so; Why not as well in the end, as in the Beginning of this *Psalms*? My Song, ever shall be of the loving Kindness of the Lord, that is his Prologue: and doubtless to ease his grifes, and raise his hopes, He purposely makes choice of this Epilogue. *Ulysses* way to pass the waves, of this troublesome world, and all Encounters, was Resolution and Patience. But *Orpheus* and *David* singing the Praises of the immortal God, shall scape not only *Syrens*, but *Scilla* too, with all her dogs, and all the Blasphemies and slander in the gulf of *Opprobrium* here. Therefore the King shall rejoyce in thee O Lord: Thy praise shall be ever in his mouth. So may thy blessings ever be upon him, and his seed after him, and let all the people that fear God and honour the King, say *Amen*, and seal it again with *Amen*.

And so the Priest shall do his Duty, even bless all Gods people in his name, and to his name ascribe as is most due, a *Benedictus in Aeternum*. Blessing, and Honour, and Glory, and Praise be unto our God, Now, Henceforth, and for Evermore. *Amen, Amen.*

S. D. G.



A  
S E R M O N,  
CALLED THE  
*Zodiack : at Court.*

---

I C H R O N. 23. ver. ult.

*And that they should keep the charge of the Tabernacle of the Congregation, and the charge of the holy Place, and the charge of the Sons of Aaron their brethren, in the service of the house of the Lord.*



**I**N the service of the house of the Lord; The first Text that I find mentioning the service of the Lord in his house, and serves as a Glass, wherein we see first *Domus* abstracted, then *Domus Dominus* in conjunction. Thirdly, *Cultus*, Worship or Service due to *Dominus* in this *Domus*;

*Domus*; and reasonable service; 1. *Qua Dominus*, as he is our Lord, and then *qua servus* too, as he vouchsafes to do us service in many other of his houses, and all the service in this house.

For *Domus* single; In a word, It is a main blessing if God afford man an house; else worse then Birds or Foxes; and therefore as *Cains* curle, unhoused a Vagabond, and *Abrabams* tryal, Get thee from thy Fathers house, so enrowled among Gods works of Power and Mercy mingled, he makes men dwell together in an house, and makes them households like a flock of sheep. In house and *mainie*, and him many houses: Multiply the blessing and encrease the Joy. The Summer house and the winter house, *Solomons* house in *Jerusalem*, and that in the Green, and that in the forest of *Libanon*, 1 *King*. 7. And if many houses for a man, for a King, What for the King o' Kings? Why, the Scripture besides this in the Text, mentions very many houses of the Lord, a multiplicity, a Zodiack of houses for the Sun of Righteousness, for our Lord and Master Christ Jesus, both to receive our service, and to do us service in them all, — &c.

1. First, *Mundi machina*, the Universe, the whole round world with many fair and goodly rooms: 2. then that named *Habitaculum ejus* /acrum Heaven his dwelling place, the new *Jerusalem*, of miraculous Structure, past *Amphions* or *Apollo's* fingring The work of thy fingers, saith *David*; & yet he speaks it only of this rough-cast, & out-building stuck with stars; which though a glorious sight, yet is but the cover or shell of this great hollow Egg, wherein as a perfect Vivary, full of Cages, and Parks, and ponds

he hath ark't and housed together us and all inferior Creatures. But of his higher Palace, His Emphyreal inmost court, imperial for his Saints and Angels, the Apostle calls it *an House not made with hands*: but as he is light, and his robe is so, cloaths himself with light, so is the house, Light inaccessible; *Domine bonum est*; Let us dwell here. No more go down from this mount, but 3. we must descend as he vouchsafed to do, to the womb of the Virgin. *Sol in Virgine* sometime, its one of his houses in the Zodiack, and now the *Son of Righteousness* was there; there was God hid and housed for a time: nay *Gemini in virgine*, not in a Nestorian, but in a sober sense, and to crie up the Miracle, such as never was, God and Man together, though in two natures, yet in one person, remaining what he was, yet taking and made what he was not. There was a right vivary indeed when the Lord of Glory, blessed for ever, took life blood of the blessed Virgin, our Lady. O what a Store-house, Treasure house-Jewel house, was that, that confined, that reserved such a Rarity! What a strange new earthly heaven for God to dwell and dress himself in; and yet behold without breaking that house, forth he comes and brings a fourth house on his back, another new house of his own making still; though assisted in the Inchoation, yet terminated in his person; 4. he only of the blessed Trinity, wearing that garment they all wrought upon, which *creando assumpsit, & sumendo creavit, non extra sed in persona sua*, which rayment was a body real, not phantastick as *Marcion* (that eldest child of Satan, so *Polycarpus* called him) and the *Manichees* imagined.

For

For then is all our faith imaginary too ; if no true conception, then nor birth , nor death , nor resurrection true, then is our preaching and your believing vain. This destroyes all , but we have not so learned Christ, if we have been taught as the Truth is in Jesus. We have learned that our Lord here took our very nature, and true flesh , woven with sinews, a clay-house moated round about like one of ours , that is compact with all mans infirmities, ( sin except ) but very man of the substance of his mother, — No substance out of God, or new celestial , or sidereal , or Elementary matter, as *Valentinus* thought : A body then like ours ; yet in this unlike, that *in ipso articulo*, in the very moment of Conception it was proved entire , and perfect in all the parts, and endued with a rational soul at once, which is τὸ πάντων κρείων κρείότατον, saith *Damascen*, the very extract of all novelty : when that invisible and incommunicable verity, by the Spirit took a soul, and by the soul a body, saith both *Damascen* and *St. Cyprian*, when not by any addition or aggregation of Parts by degrees and leisurely, *sed uno contextu*, the whole figure and frame of the body set *δημιουργικῶς* by the mighty work of Gods holy Spirit, saith *St. Austin* and the *School* , into which, though a flow of manifold Graces from the divine nature of Wisdom, Power, Glory ; yet in the two natures united, we preserve those adverbs all of ἀτρέπτως, &c. that is, without Mutation, Confusion, Division, Separation, as the Council of *Chalcedon* against *Eutyches*. *Corpus apassibile*, it is in the *Psalms* ; Never so fitted for an house : For in this house dwells the fulness of the God.



God-head bodily, — that is, not by a simple Inhabitation, nor Assistance, or Habitudo, or Dignity, or that ταυτοβελία, willing consent, or what they call *Equality* of honor, or Nuncupation or *Beneplacitum* only. None of all these will serve, but *ενωσις*, an Union or Unition rather hypostatical. In this house dwelt our Lord many years, submitting to clouds and waves of Our Infirmities; and in this house new-raised from ruine, and made glorious, this blessed Eagle flew, Cage and all; This holy Inhabiter of Eternity-ascended, house, and all to his Holy Habitation in Heaven, and is there enthroned on the right hand of his heavenly Father. 5. But while he was an infant *Lord* in the hand of his blessed Virgin Mother, here he dwelt a while in his Cradle-house, the stable-cratch, then the Palace of a great King, at the sign of the *Star* in *Bethlehem*, then the right house of Bread, *Panis Angelorum*; The true Bread-house and true Head-house ( though low and little ) of all his greater Houses, his famous Churches after: at those great Cities of *Jerusalem*, *Casarea*, *Antioch*, and in good time their sister *Rome* her self, their little Sister earst, that had no breasts, but since ovationed for *Mater & Domina*, as if *Domus*, & *Cultus*, & *Dominus* himself had been born and upbrought there *ab Origine*. 6. But stay a while! Let us observe *Dominus & Domus* yet better, and we shall find him returned from *Egypt*, abiding at *Nazareth*, and *Capernaum*, and *Jerusalem*, but commonly in the dwelling houses, and banqueting houses of his Converts; 7. Let these then ( if I staid too long at the former ) serve briefly for two Removes of our Lord. And because the



Sea of *Tiberias* is near at hand, we may safely walk with him on the water, or see him take ship, or hear him preach from thence; and then a Ship is more then *Domus*, 'tis *Domus Domini*, the house of the Lord then indeed. 8. From the Press of people he was faine to hide himself in that house: But no house must hide or hold him long. Over the brook *Cedron* there was a Garden, and oft he resorted thither, and thence betrayed, was brought from house to house; to *Annas* house, and *Caiphas*, to *Pilate's* Judgement-hall, to *Heron's*, and back again to *Pilate's*; so to his Cross, and never rested till the noble *Joseph* laid him in his Garden-house, in a new Sepulchre, where never man lay; yet that the common house and lodging of mankind, the Grave. 9. There Kings and Counsellors of the earth build desolate places for themselves; lie still and are at rest (saith *Job*) but so did not he, we know better then so what he did, I believe. The third day he rose again, and ascended into Heaven; and at that house we have toucht already, but yet from none of these houses, not that eternal house of our Lord comes any comfort to us, till that Spirit of the Lord the Comforter come from him to us, to dwell in us: so putting us all into our household of Faith, the common faith, and making us all the habitation of God by the Spirit. 10. And to make fit this house, this Lord the blessed Carpenter was put to work it out of the rough, and troubled to take, to break down a Partition-wall, whole more then *Alpine* rockiness, no *Hannibal* but he could conquer, and no fire, no liquor but his blood could penetrate. Nothing but his living de-

dead body, raise this dead living frame of Saints, built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, grows into an holy Temple in the Lord, *Eph. 2. 20, 21.* There's right *Dominicum* every way; The house of the Lord, ——— In the Lord, ——— On the Lord, ——— By the Lord. This house then in no case to be left out, nor we left out of it; you know who would allow us no room in their Inn at the *Popes* head; and by that device exclude us out of the Church, which is called a great house, *2 Tim. 2.* and the foundation stands sure, but sure it stands not aff upon the cloudy Apennine. This is just like private Mass that's proper Communion, a right Bull, to pin down Universal in a particular corner, as if to thrust twenty royal Courts into one Room; like that people, wise in their own conceit, that to make sure of Conquest, pinned and riveted the Goddess Victory to their City wals. So these Reckoners go to it *stilo novo*; the *Romane* Computation this: and it is a good confession their fat Bishop *Spalato* makes in all their names, *Ecclesiam Catholicam nobiscum esse vel cogitamus, vel cogimus.* They would fain think so, and fain force us to think so, but we are not much to trouble our selves at their *Cogitamus*. God knows the thoughts of men to be but vain; and the divisions of *Rauben* were from great thoughts of heart; but from their *Cogimus*, *Liberi nos Domine*; He hath, and doth, and will deliver us, if we embrace our Creed, and by vertue thereof belong to this house of the Catholick Church, *11.* Nay we our selves, our souls and bodies are

his Church and Temple, *which house we are*, 1 Cor. 6. wherein God remains under our roof, gracing even the houses of his Saints bodies while they stand, and safe watches over their Atoms, (while the spirits return to him) and will recollect, and raise them up in far greater State and Glory. So that *Moss* shall not be *ultima*, not the last line stretch upon this building, but a *linea* yet more ultimate, reaching from Earth to Heaven: And so with much a do, having so many houses to call at by the way, (which very calling yet hath done us some service, and may do us more) we are come (*Christo auspice*) to this very house in the Text, and seen in a quarter of an hour, this Sun pass through all those houses to this which is the last in our Zodiack: The Temple which *David* prepared, and *Solomon* built for the service of the Lord; and in which house God hath a propriety, filed therefore by way of Excellency, *The house of the Lord.* 12. Where the first service we can do for *Domus* & *Dominus* both, is to make them meet with, and meet for one another: For is there not a mighty discrepance betwixt them? the Temple a stately piece, the Joy of the whole earth, *Par domus hec caelo*. But you know what follows will not serve his turn though: as God by his Eternity transcendently and supereminently comprehends all time, so by his immensity all places: And *Dominus* here (though true of *Christ* as we heard, and may hear more anon) is *Jehovah*, and he dwell in Temples! Temples plural, if set altogether, made with hands. Heaven of Heavens cannot, What house can contain him then! What house will you build for

me? no house ( Lord ) to comprehend thee, who art God incomprehensible : but for thy name, and an house for thy worship and service that may comprehend us. But what matter if no such houses at all? neither on this Mount, nor yet at *Jerusalem*, but right service in *Spiris and Truth*. So say some haunted ( perchance ) with a worldly and dangerous spirit ; we deny not our best sacrifice on the heart-altar, best worship in Spirit. Yet if God were un- delighted with a set local Worship, why would the Scripture mention *Hannahs* motion? *1 Sam. 2*. And another, *Anna* the Prophetess residing in the Temple? why our Saviour dayly in the Temple and Synagogues? and his Apostles, *Peter* the chief, and *John* the beloved of Jesus ascending at the hour of prayer? Or would the Spirit of God have put it into the heart of *David*, a man after Gods own heart to prepare him service in a Temple, or his Prophet in his name? so cry out upon this deserting this house of God, and bring his double action of Wast, vain Wast on our own ceiled houses, and laying wast this house of God, *My house lie wast*, *Hgg. 1*. so the propriety held then : and if we follow it to the spring-head, we find indeed *Cultus Domini* before *Domus*. *Abel* sacrificed, and in *Enos* time they invoked ; Immolation and Invocation both in the beginning of *Genesis*, but go on, and you come to a place framed before you go out of *Exodus* ; and even in *Genesis* we have *Noahs* and *Abrahams* Altars, and *Jacobs* Bethel ; But to clear this at once, only that in *Deut. 12*. The reason why *Cultus* was not set in order, because no proper *Domus* for this *Dominus* ; ver. 8. *Now you serve me as you list,*  
E 3
every

every man what is right in his own eyes ; and why no Reformation? v. 9. you are not yet come to the rest and inheritance which the Lord your God gives you ; but when you go over Jordan, (a better order then) then there shall be a place which the Lord shall chuse, to cause his name to dwell there. So far is *Dominus* from dis-avowing *Domus*, that he ordains both *Domus & Cultus* ; and therefore let them remain all there as we find them here in order, *Cultus, Domus Domini*. Do you not find too every precious stone and string appointed to *Moses* by pattern in the Mount ? and *David* had the Platform of the Temple in writing, 1 Chron. 28. 19. And *Dominus* then took possession of *Domus* ; his Glory appeared before the Tabernacle, and filled the Temple at *Solomons* dedication, yea he made his Residence in both, took up his seat in the Tabernacle ; his Mercy seat too, wherein he most delights to shew and shine forth in perfect beauty and majesty ; and of the Temple he saith, *Mine eyes and my heart shall be there continually ; This is my rest for ever, Here I will dwell ;* The place where his honor dwells, which he owns ; My house, and gives it a name, *A house of Prayer* ; and our Saviour confirms it in the New Testament too, it shall be so, My Fathers house shall be so called ; and therefore I pray you in Gods name, let him have it so. The house of the Lord let it be, Let him rest and dwell in this house for ever ; but a thousand pities he should dwell alone, no body to attend him. What ! The Courts of the Lords house, and no Courtiers ? Are there no Places, no Pensions, no Offices in this Court ? where are then the servants of his Majesty ? I hope they

even here ; even all the true, and loyal, and faithfull servants of the earthly majesty will rejoyce and be glad by the benign Influence of a royal example, to become faithful and obedient Worshippers of the Majesty in Heaven.

---

PART 3.

**T**His comes in right, and puts us on *Cultus*, our next particular Service ; 'tis no domineering word, an humble expression this, and must be *eo nomine* therefore exalted, for it is indeed the word in the Text most predominant, in a sense above *Dominus* and all ; for take out *Dominus*, and what becomes of *Domus* ? *Domus* and *Rus* may then be likewise used, that is, as Rustically, as Rudely as you will. Well ! Take out *Cultus*, and I am sure *Dominus* will never abide it. All staies or goes with this *Cultus*, the main and mainly to be insisted on, and *Cultus* absolute is due to *Dominus* ; first, In Equiparence to his other houses and service in them all ; why this house far worse then all the rest as many as we called at in all Gods houses before, I told you they might do us more service yet.

1. First, In the *Macrocosm* all things serve this their Lord, up at *Matins* of Prayer, seeking their meat at God, at *Vespers* of Laws with the Anthem.

1. It is *He* that hath made us, and not *We* our selves.  
2. In Heaven his Angels ministering Spirits with *Holy, Holy, Holy*, and a great voice of much people, *Rev. 19.* saying *Hallelujahs*, Salvation, and Glory, and Honor, and Power unto the Lord. 3. And in



the womb of the blessed Virgin the house is aired and consecrated for his Conception by the holy Ghost. And when he first brings in his first begotten Son into the world, and Let all the Angels of God worship him; The Baptist did him service then unborn, springing in the womb for joy, and his own blessed mother *Mary* sings her service to him while yet in her body, *My soul doth magnifie the Lord, my Spirit hath rejoiced in God my Saviour.* In one and the same little house and Chappel royal of her great and mighty Lord, the first *St. Maries* that ever was, at once conceiving and containing him and her Devotion. 4. And as for the house of flesh and *Bethlems* manger, (put them both together) not all those clouds and swadling clouds of obscurity could dim the Light of the world, nor hide this glorious Lord from the attendance of an host of Heavenly Courtiers and Souldiers running down the hill of Heaven to salute him *Imperator*, with an Hymn of *Gloria Deo in excelsis*; nor conceal him from those Kings, (some say) wise men we are sure, that came from the East to worship this *Oriens*, who fell down before him, opened their Treasures, and presented him. They could not hide him from old *Simeons* eyes after in the Temple, for he then saw clearly the presence of the Lord in him that was there presented to the Lord, even the Lords Christ whom he served with gladness, and carolled out a blessing on him in his arms. 5. Nor was this worship wanting in the very dwelling and banqueting houses of his servants. 6. *Simeon* entertains him, *Levi* makes him a great Feast, and even there was Wisdom justified of her children. One example



ample above all in the house of that *Simon the Pharisee*, that which went beyond his banquet, and all the service there, was, the poor sinners service, from her box of precious oyntment, and her more precious tears, serving to wash his feet. 7. Next apply to him on shipboard, and behold him not only heard with reverence by the shore-audience, but *St. Peter* down at his knees, with his *Depart from me, for I am a sinful man O Lord*. 8. But in or at his grave no service. That house so ill and low situate, that none obliged to pay or tender service there. 9. That's the desolate house even of Kings (saith *Job*, ) the train forsakes them there. Yet behold even in that house as *Joseph* and *Nicodemus* spare no cost of linnen cloaths and spices, with a mixture of Myrrhe and Aloes of an hundred weight; so the two *Maries* faild not with their oyntment and early visitation at the Sepulchre. But as it was *Johns* eager spirit that out-ran *Peter*; so *Magdalen*, her loving spirit out-went them all in a constant service and devotion: for when left alone. she stood, she wept, she stoopt, she lookt into the Sepulchre, and there at length she lights on other fellow-servants of her Lord, even two Angels in white sitting at the head and feet, that is, where those blessed head and feet of their Lord, where the body of *Jesus* had layn, *John* 20. 12. 10. As for service in his next house the Catholick Church we know as in the *Jewish*, — he was the only Lord of *Israel*; and *Moses* and *David* wear that name of his servants: So in the Christian Church, What stile take *Peter* and *Paul*, but servants of *Jesus Christ*? and even the weaker sex, behold the lowliness of his hand-maid; an humble Maid-

Maid-servant at 16. and a blessed woddow-servant *Anna* in her great Climackterick, *Luke 2. That departed not from the Temple, but served the Lord with fasting and prayer night and day.* 11. Lastly, Our own souls and bodies, what are they if rightly used, but Organs and living Oratories, and when here assembled, a Box or Nest of little temples in His Temple? which houses all his Saints and servants are carefull to possess in honor, and keep them clean, not for *Bacchus* or *Venus*, but the pure and sacred Spirit of the Lord, to keep out the Tempter, to escape the pollutions of the world. For if God be well served in these inner Temples, the service of this house of the Lord would be the better set in order, and thats the last in our Zodiack. There we are now again at service in this very place, proper to Divine service; this very place inclining as the cell to study, the grove to Contemplation, a Church or Chappel to Devotion ever; this the house of the Lord both by way of excellency and propriety. But remember I am upon *Cultus* absolute, due to *Dominus* upon another double ground; first *qua Dominus*, and then *qua Servus*. 1. As *Dominus*. For we may ask *Pharoahs* question, but not with *Pharoahs* mind, *Who is the Lord?* and nothing but *Jehovah* will answer that in excellency, which takes in all the three persons of the glorious Trinity: but yet as we are forbidden by the Christian verity to say there be three, but one Lord; so observing both old and new Testament, the second person by joyous assent of both the other is made made both Lord and Christ. Lord every way, Lord by Creation. *By him were all things made*; Lord by preservation,

*The Government upon his shoulder, who is the mighty Lord, and all things upheld by him who is the mighty word; Lord by Redemption too, The Lord our Righteousness, made unto us Wisdom, Righteousness, Sanctification and Redemption, 1 Cor. I. 20. So to him all Power and Dominion is given in Heaven and Earth, and at his exaltation his Coronation confirmed. The homage of knees and tongues, That Jesus is the Lord; is, was, and is to come: yesterday, to day, and the same for ever: so goes our hope, He shall come to judge; so begins our Christian Creed, In Jesus Christ our Lord; so end our prayers, through Jesus Christ our Lord: so every Christian with St. Thomas makes a glad profession, My Lord and my God. If our eyes be not held that we shall not know him, if once out of weakness we be made strong in the Lord, if once out of darkness we be made light in the Lord, if anointed with the eye-salve of the Sanctuary, we then in him, in whom the eye of Judas, the worlds eye, the Jews eye could see no beauty: in that Worm they trod and spit upon, that Slave they scourged, that Malefactor they crucified, shall clearly find to our everlasting comfort, both a gracious man and a glorious God, breaking through all those clouds, darting majestick raies, contracting all our sight, and uniting and fixing all our eyes on that only lovely Object, who after all the Eclipses and shadows of the earth, and hell gone over him, shines forth in perfect beauty, crowned with the Sun, and under his feet a Moon with deaths pale head, and a red Dragon; upon his thigh, his name inscribed, Dominus Dominorum; Men and Brethren,*

Brethren, What shall we do? What manner of man ought we to be in holiness and fear? What think you? Is not our obedience due in reason, a reasonable service to this Lord above others? Other Lords have ruled over us, Satan and our vices have been Lords of Misrule. But there goes vertue still out of this *Dominus*, and vertue there is in *Dominus*, a magnetick intrinsique vertue to draw even Iron-hearts to his service. Stands not *Dominus* over *Domus* here, and so over every Church and Chappel like the herald star to beckon us, to invite all that are wise to salvation? O come let us worship and fall down before the Lord. Down, O down with every high thing, and bring into captivity every thought to the obedience of Christ Jesus our Lord: This *qua Dominus*.

2. And then *qua servus*, still more reasonable service; if such a *Dominus* stoop to *Servus*, strange if all those houses you heard of, prove our houses another while, and he'll do us service in them all; first in the great house of the round world it is so; both in the Mechaniks and Oeconomicks. In the beginning of his book we find him as a Carpenter at work by the week, making partitions, measuring and figuring with his Elements in square, and skies in circle, stricking up Lights and pinning them to the body of the Sun; then mixing other mysteries of Gardiner and Painter, limming to the life his pieces: this our Lords doing all, *Thou Lord in the beginning hast laid the foundation, — the work of thy hands, Heb. I. 10.* And for whose sake so fair a frame! for Birds or Beasts? the Heathen could tell you no, — *Sanctus* his — *Man* made Lord to

name his vassals at his pleasure; and when God gives him possession, the very word is *Dominamini*, all at his service. So in Oeconomy, as built, so all upheld for us, *Habendum* ——— & *Tenendum* by his *Manu*-tenency, kept in repair from crumbling out to Atoms, and not an empty house that would do us no service; but herein by 10000 hidden providential quils, distils and works out food and rayment by whole loads, saith *David*, *Psal.* 68. and changes fresh every morning, saith *Jeremie*, *Lam.* 3. 22. And therein descending past Offices of State-  
 Steward, Treasurer, Chamberlane, to the meanest of Baker, Cook and Butler with his bottles of Heaven, clouds dropping fatness, finest wheat and liquor of the Grape: so low in this great *Domus* is this greatest. *Dominus* diminisht; doing his servants all these *Services*.

2. Secondly, As *Terram dedit*, so *Cælum dabit*; His upper house shall be ours after one life, that but a span long. 'Tis his by nature, ours by conquest; we come in with the Conqueror; therefore we look at it still in hope, as Travellers going home, that abiding City, whose Builder and Maker he is, and where he is still at work for us, preparing a place, many Mansions, ——— *Crescit sub principe Cælum*, where he keeps possession for us in our name, and in our nature, and whence he sends to us continually his holy Angels to serve us, and thence will come with all those Angels to fetch us up to his last supper, and there again serve us himself, while we sit down with *Abraham*, *Isaac* and *Jacob* in the Kingdom of Heaven.

3. Thirdly,

3. Thirdly, In the womb of the blessed Virgin he was an humble servant, abased himself in an abhorring that whereon we dare not stay our troubling thoughts so many minutes as he endured moneths; and this service only for us, for us men and for our salvation he was incarnate, to burn out our stains, and corrosive the leprosie of our nature. For he by the holy Ghost (which at first moving on the Chaos created a world of beauty) being there conceived, was thereby filled with Grace in our Nature, which Grace in our measure was from him to be spread and shed in our hearts by the same holy Ghost which is given us, *Rom. 5.* So was he our servant there, and Factor for us; and therefore stript of all that might unfit him for the Ministry.

4. In the fourth house of our flesh, he comes lowly with love, I come to do service, — *in the form of a servant to minister* — *to serve the cars of souls and bodies too.* See the great Arch-Prelate, Primate of Heaven and Earth, Lord and Bishop of our souls, whose Sea is from sea to sea, and from the River to the worlds end, to whom we may give all *Bellarmines* fifteen great names, and all too little, is yet content, and that not in jest, but in Deed and in Truth with *servus servorum Domini*, who though he served his foes for a mocking-stock and never was man so shamefully served, yet despising the shame, he served out his time, and counted it his meat and drink to do service. And here again *Corpus aptasti*, I am sure; we sure were never so fitted for a body, and for an house: For were it not for this house, in woful itate were



the great houses of the Land, all the Princely houses of all Christian lands, the famous houses of *York* and *Lancaster*, *Valois*, *Burbon*, *Medices* and *Austria*: The right descent and purest royal blood is from this house of flesh; but for this house, and his wearing it, and bearing all ours sins on the top of it: (For into the house they came not) What Title but from this Ancestour to Paradise, the Palace, the Nonsuch above; not a *Tarquin Priscus* or *Superbus* but beholden to this *Servius*, nay the best and purest votaries in this house of God, the place of his service; not *David*, or *Solomon*, or good King *Ezekiah*, not *Constantine*, or *Theodosius*, or *Jacobus*, or *Carillus*; no gracious King of famous Memory, or present Merit; no body, though never so embellisht or embayed, shall ever joyn in that Quire of his Saints and holy Angels above, without the mediation of the body of Jesus our Lord, and the service done in that body.

3. But what service in that Inn at *Bethlem*, where was no room for him? it was yet made serviceable for us, for there we Inn to this day; all at that Star we Gentiles claim by those that were *Primitia*, first Guests to that house; of Gold and Incense we find there he had, and we Partakers of his fine Gold, and good service hath his Incense done us I am sure: We pray, *Lord increase our faith*, and he that could help our unbelief (Lord) might do us good service: if so surely a hundred Sermons in this house not more available then the dumb Cradle of our Lord in that cratch. The Scripture speaks evidently (saith the Apostle) the Scripture lies mute; this Cradle-house yet therein is an herald to proclaim the



the fulfilling of two great Prophecies; one was  
*Et in Bethlem*, there Christ to be born: The  
 other that of his poverty, ——— *A Worm*, ———  
 shame of men, out-cast of the people. Upon the  
 very Pillars of this house (which are but the Slaves of  
 the Cratch) may we safely relie and build our Faith  
 this blinded and maddened the Jew; but thus it must  
 be, thus must Christ be born if ever he do us good  
 this obscureness to manifest him, this emptiness to  
 his fulness of a Messiah to fulfill the Scripture, that  
 so our joy might be full, full of joy and Peace in  
 believing: This the service he doth our Faith, and  
 no less service in making us humble: I believe  
 Lord; and may not every one say, *I am humble*  
 ( *Lord* ) too: but Lord help our unhumility, Help  
 us off with the double lets of outward Pomp and  
 inward Pride. Behold this Royal Infant reaches  
 out his hand to serve us from his Cratch in our Bed-  
 chambers, and by his powerfull, his high, and mighty  
 and stupendious Humility thrusts it to our hearts,  
 and strips off all from the souls and bodies of his  
 faithfull servants, all that may offend the eye of his  
 heavenly Father, and in that voice comes from  
 him in this Cradle (though yet inarticulate) we  
 hear him in the evidence of his holy Word and Spirit  
 say, *Learn of me, Put on the Lord Jesus Christ*  
 who thus in this House serves us, and helps his  
 servants both in their Faith and their Humility.

6. and 7. In the sixth and seventh, the private  
 houses and banqueting houses of his servants, the  
 Lord serves as a Builder and a Watch-man, and  
 Chaplain to say Grace, and bless, and loves to do  
 service there in the freedom of his conversation.

laid in his dish by the proud *Pharisee*, and in daily working that Miracle of watry juice, turned into Wine, concoct into fresh and cheerfull blood.

8. Next he serves us in those water-houses; *Wilt not thou O Lord go forth with our Armies?* saith the Psalmist; so we may say, *The Lord hath gone forth with our Navies*, ——— as in 88. so *Quadragesimus octavus*, (100) *Mirabilis Annus!* And then it is the Lord and the Power of his Might that hath saved the Metaphorical ships of Church and State, kept those Bottoms from forreign invasive storms, and dangerous Schisms and Leaks at home: Skillfull Mariners may do well, but he the Pilote at the Helm; *Christo Duce & auspice regno*, is a Right Prophetick and true Inscription by Land and Water. His bloody Cross, a braver Flag and nobler Badge then *Lucida sidera, Castor & Pollux*. This *Pollens Lux ipsa*, the true Light to guide the whole feet. He did us worthy service who first came by ship to convey the Light of the Gospel hither (some years before a spark of fire at Rome.) What doth *Lux*, by whose blessing on our ships we may by the same way derive the Light to other Nation yet in darkness, as importing, so thus exporting too the unsearchable Riches of Christ, to which all Treasures of East and West are pale, and drowfie, and muddy things, as a little Gravel in comparison? Thus venture I still on with my frail bark, and well enough if still *Cesarem veho*, ——— bear his well tryed Patience and attention along, while *Dominum Cesarem veho*. That Lord, who now could find no further house-room on earth or wa-

ter, but ceas'd not yet to do us further service in his very Sepulchre.

9. For till he came thither, thither we were come, dead and buried, bound hand foot in the grave-cloaths of our sins, sealed up and claspt down with a stony weight of the wrath of God, which would have prest us to the nethermost Hell. But behold in that short time of his abode in this house, what Rare Redoubts and Mines this mighty Engineer casts and contrives, works a descent through the Iron jaws of death down to Hell, and like a Conqueror ascends, leading in Triumph *Captivity Captive*, opening so, and seasoning, and sweetning so this house before so dreadfull, filled with *ultimum terribilium*, that his Disciples, all that love and seek him in Life and Death, shall never find discomfort in a Grave; Nothing but a *Requiem* and Dormitory with Angels sitting at the head and feet, till he awake them in *Tuba novissima*, and raise them to a meeting in the clouds, where all his servants shall enter into the joy of that their Lord.

10. As for the Catholick Church, to demand his service there, is to ask, What good the Vine, the Head, the Bridegroom, the Corner-stone do to the Branches, Members, Spouse and Building in those strict Unions, nay closer then all those *per eundem spiritum*; Behold so am with you ( never to offer to part from you, never to suffer you to part from me ) to the end of the world, in the end, and world without end, which will be soon discovered by the Service done to each particular Member in every of our Souls and Bodies in that house.

For is not our body his house wonderfully and  
fearfully

fearfully built? that little world of beauty shaken out of dust, and bals of living fire fixt in our eye-brow? what work makes this heavenly Potter even with that clay in white & red, & blew, & after all his polishing, forced to take it down, and like China earth, hiding some for many 1000 years, will shew his Power in their raising far fairer then before? and yet able to dispatch the same effect on others in a moment, *in the twinkling of an eye*; changed, and not die by a suddain dissolution and a suddain re-union: But far rarer Workmanship is the Recreation of our souls, washt brighter in his blood, and heightned by his Spirit. We need but two things for our souls, *Grace & Truth*; and both came by Jesus Christ; from his fulness we receive both: by whose service and Ministry we are made *New Creatures*, invested in a Robe, and admitted to an Order past the Fleece and Garter; the Right Order of the holy Ghost: Brag not vain man! O run not up into some beastly figure, if gilding like a snail, or tracing the way of thy preferment by thy blood or match, thou be mounted to a local state of Wealth and Honor; for these can add no new substantial forms. But this access of Spirit from this Lord is right enobling, and superinduces a new soul, which like fire devours, and takes up all within thee, and winding in one Coelestial flame, and embracing Understanding, Will, Affections, wings, and lifts up all to Heaven.

12. Lastly, In this very house where we assemble for the Worship and Service of the Lord, it is the Lord himself that does the Service to the whole Assembly. So that *a non nobis Domine* is fixable upon the porch of this and every house of God.

For first he invites us hither, *Come ! Call upon me. Seek you my face.* The skie of Scripture hung round with provocations, calling us to service ; and being entered, who executes the parts of our Divine Service in this house of Prayer ? And is it not he that prays for us, in us, with us, before us, and teaches us to pray, and say after him *Our Father* ; and as once by himself in Prayers and strong cries ; so here assists our dulness and deadness of Spirit by his own quickning Spirit, *inditing our Prayers, and raising our Devotion with sighs and groans that cannot be expressed.* It is secondly a house of preaching, and we indeed preach Jesus, and our selves your servants for Jesus sake ; nay him a Servant, for your sakes : But if we speak him right, it is he that speaks the word of the Lord ; heavenly Treasure from our earthen vessels, that the excellency might be of God, and not of us. . 'Tis he that first did write the word, *Which is his Power and Wisdom to our salvation* ; and 'tis he that spels the Gospel, and reads and speaks to us in his Word ; and he that laies out and distributes sentences to several bosoms as every man hath need , and he alone that follows the Sermon home, and saies it all over again to our hearts. Finally his *House is a House of Communion* for the Saints and Churches of God, for the due receiving of his holy Sacraments. And as in the Baptistery it is he that receives the Infants in his arms, and washes their Souls in his blood , and makes the water there a Laver of Regeneration : So in the Supper of the Lord, it is the same Lord who first shed those primordial purple drops at his Circumcision ; the first fruits of his all powerfull blood

to begin the work of our Salvation; and ever since  
 at every holy Communion gives both body and  
 blood, the food of faithfull and repentant Spirits,  
 and makes those sad sweet drops fall again, to the  
 anguish first, and then the healing of our souls.  
 For such a different office hath this blessed Sacra-  
 ment, that it serves both to discover our sins and  
 to seal our Pardons. Wherein whi'e faithfully we  
 receive him, he really receives us into him, and we  
 him into us. So all of us become one body and  
 one Spirit, and all by the service of one and the  
 same for ever *Jesus Christ*, to whom, &c.

S. D. G.

---

  

G 3

A

---



A  
S E R M O N,  
Preached at YORK, 1640.  
AT  
The Council of King and Lords.

EPHE. 5. 8.

*For you were once darkness; but are now  
Light in the Lord. Walk as Children of  
Light.*



IN the Skie of Scripture shines the  
Sun of Divinity; And all Divi-  
nity, all that Sun is shed in these  
thee Radii: The Lapse, the Re-  
storing, the Duty; These are  
a perfect Catechism. And a sum  
of these is the Epistle to the Ro-  
mans in just Methode, and this Text a methodical  
Breviat of that Epistle; indeed an Epitome of all  
the



the Book of God : for here we have the Creation, the World struck out of Chaos, or what is more myſterious. It could not chuſe but pleaſe the Angels then to ſee the *L I G H T* riſe out of *darkneſs* by a powerfull *F I A T* ; and the earth anon to emulate heaven by vertue of a *Producat*. But this, This Rare Work the Angels deſire to prie into, 1 *Pet.* 1. 12. And if we pace along, we ſhall find here *Enoch* walking with God ; *Abraham* called out of *U R* to another *U R* , a purer Light : The deliverance from *Egypt* , the *Red Sea* , the *Rock* , the *Manna* , the *Ark* , the *Mercy-seat*. And here are all the Sacrifices, the Life and Subſtance of them all, with the Fulneſs and Light of all the Promiſes and Propheſies; and here is the new Teſtament. The *Star* appears, *Behold we bring you glad tidings*, Run *Shepherds* , and ſee the great Shepherd of all our Souls, whiles yet an Infant. Loe, He is wrapt here in the Swadling bands of this Text. *He is the Word*, and this his Comment, his Paraphraſe and Explication. *You were once, &c.*

Theſe words are a Tree laden with fruit moſt precious ; the very ſhell, the rind is precious : But if we open this *Onyx*, this Pearl Cabinet, it contains rare Food, and Medicine, and Wine, and Baſam, a Quinteſſence, an Extraction beyond the Spirits of Oyl, and Wine, and Spices. For what Chymiſt can draw Light ? Is not that, that thing myſterious in *Job* 38. which way ( ſaith he ) is the *Light* parted ? yet here is more, the Sun, the Spring of Light; here is that *Sun of Righteouſneſs*, and the *Father of Lights*, and the Spirit of *Illuminations*, *All* . *All* the holy bleſſed and glorious *T R I N I T Y* unfolded ;

folded ; here we may with *Moses* in a pious sense see him that is invisible ; *Behold that rare workman tasking himself in his main project*, busie in dispatch of all his Miracles at once ; *The Leper is cleansed, the Lame walk, the Blind receive their sight, the dead are raised ; Nay Majus opus moveo — The earth raised up to Heaven, Flesh wrought up to Spirit, Nature changed to Grace, and dust advanced to be Partaker of Divine Nature.* For you were once Darkness, &c.

A Comprehensive Text it is ; will take in all persons : Speak I to a King or Lords ? Will they not all be glad at heart to be enlightned by this *Dominus* in the heart of my Text ? and will they not fall down and worship before this Lords of Lords, and King of Kings ? For before him all Dominion, and all distinction is lost, the greatest Monarch in his presence must drop his Lilly, and his Lion be couchant. As for Bishops and Arch-bishops, *St. Peter* tells us of *Dominus* here erecting an Arch over all their heads, *ὁ ἀρχιεπίσκοπος τῶ ἀποστόλου*, ——— when that chief shepherd shall appear, *1 Pet. 5. 4.* and calls him Bishop of all Souls for a difference ; for properly the cure of souls is his : Men can but order our cloaths, and habits, and regulate, and article, and qualifie our outward man. But here is a Visitor, whose Courts and proceedings are purely spiritual, surveighs the rational within the breast, sees down into the reins, and views how close and clean the wedding garment sits upon our souls, and what we are, not in the Church or Pulpit, or Cloister, but in the hid man of the heart. And for extent of Diocess, this is the grand  
Primate

Primate of all Christendom over both his Churches, Militant and Triumphant ; to whom all Patriarcks jussling for Place and Title must submit, whose Sea is from sea to sea, & from the river to the worlds end; & his Chair advanced far above all heavens, all Gold & Purple, and Copes and Crosiers, & Keys, & Miters, & Coronets & Crowns, & triple Diadems thrown at his feet : to whom we may safely ascribe all *Bellarmines* fifteen great names, *De Pontif. lib. 2. cap. 31.* and all too little ; and if we may justly cry for blessings to be dewed and multiplied on the heads of earthly gracious Sovereigns, and all such Peers as really and cheerfully assist the deliverance of our Christian Brethren from spoil, and rapine, and Turkish slavery, and raising means for Redemption of the Renown of this once renowned Nation. then blessed be this Lord of Israel, who hath redeemed us all ( a Mercy past into Act ) in his own person, and at the expence of his most precious blood, from all our enemies, and the hands of them that hate us, from the wrath to come, and hath raised up a mighty salvation for us.

Salvation is of the Jews, and we are Gentiles ; But my Text is St. *Pauls* Manifest to them too. This Light revealed to the Gentiles, and may be fill'd the Gentiles *Jubilee* ; Rejoyce ye poor *Ephesians*, the day-spring from on high hath visited you, *Ephesians* ; but still whats that to us, if it extend no further ? Yes, Set these words upon their wings, and we shall see them soar as high as heaven, & passing through the Sphears, whisper to the Stars and Sun. ——— *You were once in Darknes*, and shall once more lose your **L I G H T**. And to the Light is self

self, *you were once darkness*, and to those Elect Angels of Light, There is a Prince and Legions of your fellows reserved to chains of darkness; and that you stand here, is long of his preserving and perpetuating Grace, that keeps you still to be *Lux in Domino*. Then down the Text stoops, and walks round the Theatre and Amphitheatre of Churches East and West. Tels the East that from darkness it was once *Lux in Domino*, and leaves a Caveat for us in the West, *Take heed*; (and never was this Caveat more needfull) lest as those Eastern Churches, the Glory once of the Son of God, are now under the Moon of *Mahomet*, so our sins, our divisions and disorders cause this *Dominus* to take away our Light.

Lastly, Home it strikes at every bosom here; and speaks to us that are, or ought to be Lights in the Church; you that are, or should be Lights in the State, & to him who is the breath of our Nosthribs, & the Light of all our eyes, & it cries to every man, *Memento, — Homo es, — & eras Tenebra*; thus the Text would be usefull, & serve our turns whole as it lies. And sure we should never divide it, but that God hath done it to our hands: *He divided the Light from the Darkness*. For the first part of our Text in the shell and cover, is *Darkness*; The Kernel, the meaning is the Lapse. The second is Glorious without in the Metaphor, *Light*, and more glorious within, The work-man-ship of God in Christ Jesus. The Restauration, The third and last part which makes up the *Allegory* in the word, is *Walking*; in the sense, is *Gratitude as mans duty*, the third part of the Catechism. The first

first is *Darkness*, and that's past; I shall desire to pass it briefly. The second is *Light*, on that I would insist for Explanation, Dilatation. The third is, *Walking in Light*; elsewhere called *walking honestly*, as in the day. I shall endeavour to walk on respectively through all these parts, briefly, plainly, honestly.

### EXPLICATION.

OUR first part is *Darkness*; of which who can know the bounds, or understand the paths of the house thereof, *Job. 38. 20*? Only the meaning here is Ignorance; these *Ephesians*, and all Gentiles else under a manifold Ignorance. First Original, which lay on all mankind; man had a Light, but blew it out with overblowing, and so all left in darkness: *Mox ut Præceptum transgressi sunt, intrinsecus gratia deferente nudati sunt*, as St. Austin saith *De. Correp. & Gra. c. 10*. Secondly, *Darkness* of Restraint, wanting those Assistances which the *Jews* had for Recovery. - 1. Divine Revelation in lively Oracles, and renewing the prime Promise, by Light whereof *Enoch* and *Noah* found Grace to walk with God. 2. The Light enlarged in the Covenant with *Abraham*, a Seal for security, and the Promise affixt and pitcht upon his race, ——— *In semine tuo*. 3. Then the Law, a Sun of Light; yet had they Prophets too to cast the beam by Interpretation. God dealt not so with any Nation. But there is a third, a wilfull and obstinate Ignorance, sitting down in darkness without Care or Endeavour to rise up from that bondage, a  
not

not improving the rational Light which was left ~~as~~  
 as the Candle of the Soul. For though we find  
 extracts of admirable Light in the Gentiles Laws,  
 Inventions, Moral Conversation too; yet *In con-*  
*versione ad Deum*, so they were Prodigals, and  
 mispent their portion, which St. Paul objects to the  
*Athenians*, *Act. 17.26.* and proves in *Rom. 1.28.*  
 that by the links and connexion of causes, and light  
 of reason climbing up to God, yet ἐκ ἐσθλίσματος, they  
 liked it not, they liked not to retain God in their  
 knowledge, but wantonly and proudly abused the  
 Glory of an incorruptible God, by turning it into  
 an Image made like Beasts and creeping things; for  
 which fluttish dealing, God gave them up to un-  
 cleanness and vile affections, and εἰς ἀδόκιμον νῦν,  
 a mind devoid of Judgement, utterly dark. And  
 whereas wanting the Jewish Law, they had yet the  
 first draught and original written in their hearts,  
 they smothered this light also, & with-held the truth  
 of God in unrighteousness; And by this darkning  
 of themselves, were left (saith the Apostle) without  
 excuse. So then here is no Light in this Darkness,  
 but *Abyssus super abyssum*, One degree, one veil  
 of darkness upon another; yet from these three  
 Regions of Darkness, the Resultance may be a tri-  
 ple light to us; That God may be clear when he  
 is judged, and we may receive Admonition.

1. First, For the Jews: God did for his Vine  
 all that he could: He saith so: ——— many  
 advantages, ——— every way, *Rom. 3.2.* chiefly  
 the Oracles of God: and then adds that of *David*  
 another way with ὅπως αὖ νικήσῃς, that thou might-  
 est overcome when thou art judged. and in *Rom.*



9. 4. He reckons up those Priviledges, The *Adoption*, and the *Glory*, and the *Covenant*, and the giving of the *Law*, and *Divine Service*, and the *Promises*, whose are the *Fathers*, and of whom as concerning the flesh, *Christ* came, who is God over *All*, *bleſſed for evermore*, *Amen*. All which clears the condemnation of stubborn and unbelieving Jews; *For he came unto his own, and his own received him not*: Therefore this is condemnation, that is, for this shall be condemnation, *That Light is come into the world, and men love darkness more then Light*.

2. Secondly, For the Gentiles; however in our Saviours line of flesh and blood, and so in his spiritual line, men made of his blood by faith ( registered in that Sanctilogie and Martyrologe, *Heb. 11.* ) we find some intervening of Jew and Gentile, and find beside those sages from the East, whom by a Herald star he beckoned to his Birth-place, some sprinkling in the Gospel of the woman of *Canaan*, and stranger-*Samaritans*. Yet if a mass of them were left in darkness, ( by wilfull ignorance ) and cast into utter darkness, it can be no impeachment to Divine Justice, because first we are not sure, but that the prime Promise of the womans seed to bruise the Serpents head, might have been preserved among them, they being of *Adams* race also; and then we are assured, *Rom. 1.* that they misused that stock of natural abilities, in not only not glorifying God aright, but embasing ( what in them lay ) the Majesty Divine, and defiling themselves with all abominations.

3. Thirdly, our Admonition; and every admonition is, or should be illustration. O the danger  
and



and desolacion of Ignorance ! *Darkness*, one of *Aegypt*s forest plagues, the chain of *Darkness*, saith *Syracides*. As *Tenebra* may well bear a *Tenendo*: So inward *Darkness* chains mens minds, and holds them down, that they forget the ends of actions, know not whether they go, *Joh. 14.* or where they fall, *Prov. 4.* no mutual aids, both fall into the ditch, *Mat. 15.* A fearful evil in a double contrary respect; one while presenting horror to the soul, fearing even where no fear is : Another while madly presuming God as blind as they, How can he see through the dark cloud ? Such a *Paradox*s box is Ignorance, that in Scripture the very cover of it here, *Darkness* is made to resemble all that's evil, vanity of mind, hardness of heart, Folly, Disgrace, Distress, Trouble, Sorrow, the Grave and Hell it self. And as if *Good* and *Evil* were nothing else in nature, so *Job* speaks in *Job 30. 26.* *When I looked for good, Evil came; I waited for Light, and there came Darkness.* Let blood and *Darkness* then be the brands of *Babel*. Let who dare teach Ignorance the mother of Devotion, while we learn it hence to be rather the mother of Damnation. But as these *Ephesians* are to their joy of heart no longer under *Darkness*, no more seduced by their great *Diana*, in a moon-shine, and lunatick Religion: So reflecting on *Rome*, and the madness of Latine service, and half Communion we may safely say, *Blessed be God that Darkness is past*, and in those reforming, the true Light hath shined among us. So we were once *darkness*, but are now light in the Lord. *Light,* that is our second part.

## P A R T 2.

*We are upon a way of Light, in that our Lord who is the Way and the Light. But to prepare the Way to that Way, and make a straight path to our Lord, let us trie to remove a scruple or two that may offend us in our Way,*

*Scruple 1.* **F**IRST to clear a little that Inquiry about the Gentiles Salvation, Whether it remained a Myſtery clasp'd up and un-disclosed to the Church, both of Angels and men, till the Apostles time, as may seem by many places, by none more then the third Chapter of this Epistle from the third to the end of the tenth verse, where it is called a Myſtery, concealed from men; and to the Powers of Heaven then made known by the Church. The Answer is obvious, viz. that it was fore-told and believed under the Law; — witness those Promises and Prophecies along from *Abraham* to *David*, witness *Dauids* Psalmody, who plays Christ on his Harp, as evidently, as elegantly. And that Evangelical Prophecy *Isaiah*, chiefly in *cap. 9. 2.* and *ca. 49. 6.* And for the Angels, though some deny it, yet *St. Austin*, and those great names of learning that adhere to him, say certainly they knew it, for they were employed (as they conceive) to inspire it to the Prophets. (as the Law is said to be given by Angels) and the first Preachers of the Gospel in that term were Angels. Whereupon the Master of the Sentences takes upon him to reconcile the Fathers and others; and

and saith the upper Hierarchy and most familiar knew before, but the lower learne it after of the Church. Once certain it is, that the plenary Cognition of the Messiah was not till the fulness of time, and to our question, not till the Passion was consummate, and by the Preaching Apostolical dilate among the Gentiles. Which our Apostle seems to resolve in his *ὡς ῥῶν*, *Eph. 3. 5.* — was not made known (saith he) as it is now; now that it is fully discovered by the Gospel.

*Scruple 2.* **A** Second Scruple or Query is, that since our Saviour being nailed to his Cross among the Jews, did afterward remove himself, Cross and All to other Nations; and giving out a Commission to that purpose, did confirm it after to *Peter* by a vision from heaven: Why yet did he pronounce Salvation to be of the Jews, and send hit Heralds first to the lost sheep of the house of *Israel*? The answer is enfolded in the objection, First. It was sent to them, and beginning to preach it at *Jerusalem*. — For thus *Aquinas* resolves it into reasons, 1. Christ and his Apostles were first to preach to the Jews, to prove the fulfilling of the Promises to that people, *Rom. 15. 8.* Jesus Christ was a Minister of the Circumcision, *i. e.* of the Jews for the truth of God, that he might confirm the Promises of the Fathers. And 2. Our Saviour to prove his mission from God, the God of Order proceeded orderly, *i. e.* by them that were nearest to him, in Faith and Worship of the true God, he transmits the rays of his heavenly Doctrine.

Strive to the Gentiles, as Superior Angels give the Divine illumination to their Inferiors (saith the *School*.) 3. This prevented Cavil in the Jew, and left such inexcusable as rejected the Counsel of God against themselves. 4. Lastly, As it is implied that our Saviours victory on the Cross was his purchase of the Gentiles, *Rev.* 2. 26, 27. and *Phil.* 2. His stooping even to the Cross precedes his exaltation, and then a Genuflexion, and universal Acclamation, *All tongues to confess him, &c.* So the mission of his Apostles to the Gentiles was after his passion; and a little before it we find in *John* 12. 24. some *Greeks* desired to see him, and he answers in a Riddle; *If the grain of wheat die, it will bring forth much fruit*, which was meant of himself, saith St. *Austin*; He was to die by the unbelief of the *Jews*, and then to be multiplied in the faith of all Nations, as we see it come to pass. But that saith saith St. *Paul*, *Rom.* 10. it grows not in nature, comes by hearing, and hearing by the Word of God.

And this hath brought us a little on our way in the understanding of our second part which we now pursue, *Lux in Domino*. Light; That's the matter here, and the manner is *in Domino*; or the other way; for the matter indeed is *in Domino*, and the manner by way of Illumination. For what is meant? surely that great work of God, Mans restoring is meant, included in a second great work, *Illumination of our minds*; and that in a third great work, *The light of the Sun in our eyes*. How rare and choice a fruit must that be which hath such curious Coverings? The very Metaphor, or rather

Box and Nest of Metaphors is observable. Is God a Metaphorical God? (saith one *D. D.*) And he answers himself, In a pious and humble meaning respecting the Scriptures heights, and Excellencies in Allegories; not only sinews in the Milk of Gods Word, and things in his Words, but spreadings and strange Rhetorical passages, and curtains of figures flowing into figures. Where are those Sophisters, and Grand Seniors, and grave Rabbies with their old dissembled Ensigns of Ignorance, the *Beard*, the Habit and the Title, that will allow men no use of humane Learning in disclosing Divine Mysteries? Is the Grape therefore harsh, because such Strainers cannot reach it? Theology shall remain the crowned Queen of Sciences, but will admit her Hand-maids to carry keys to her Cabinet. But ere we look in here, be pleased to arrest your consideration on the covering of this Ark, that is the Light of Heaven. And as before in Darkness so here again we are blind with dazzling. How many are the opinions of those rowling Torches of Heaven, the Sun and Moon? *St. Austin*, and in his old age too (for it is in his *Enchir. ad Laurentium*) knew not whether he might account them to the Angels. And for the Light, Who shall tell us what it is? When it comes to our doors, and beams upon our eyes, we know not whether it have a real Being in the Air, or an Intentional. The first, the second, both, and neither of both are defended. Look into the Microcosm, and *Fiat Lux*: else invisible, no form, no distinction, and all inglorious, nor use, nor beauty. 'Tis *Plenitudo*, the filling of all the Creatures, and gives them Cognition.

Life, Motion. View the Microcosm, the Light of the Body is the eye, and not the Organ so much as the visive Power, the light within, that sits behind those Glass-windows with a balance and a file, and weighs and works upon the shapes of things that enter : But both these Lights are Darkness, if the *Mediums* be not illuminated, if the Air be dark : and searching the Scripture, though we find not what it is, yet we find a world of wonders in it : Five things imparted, yet remain entire, Knowledge, Vertue, Happiness, Joy and Light, and this the Embleme of them all. No good thing but Light takes it in by comparison ; all good things, but never any ill, Wisdom, Health, Beauty, Food, Joy, and Reputation : All the Graces of God, Knowledge, Faith, Love, Hope, Joy, Consolation ; yea the very Glory to come ; all our Joy and endless Bliss in that vision of Light. And if God should ask us, What house we would make him, or to what compare him ? Should we offend in saying *LIGHT* ? though nothing resemble God exactly, yet something better shews how far he is beyond all resemblance ; and by that Light his Creatures afford, our admiration of his Incomprehensibleness may be raised higher and higher, and with it so raised, our longing after him enlarged. And sure as in the works of Grace, none liker God then *LOVE* . So in the works of Nature, Light, as it is the eldest, so the amiablest, and the likest to the Father ; and what the Fathers affection is to it, we may see by his first giving Light to the Chaos : It could yield him no delight (who was the double Parent) so long as it lay in Night and Darkness, and so

H 2

deep



deep in too, that nothing yet was day; What stood thus blindly, could not be pleasing in his eye who is all eye: But when it saw, the Text saith, *God saw that all was good.* Doth he not dwell in Light, and cover himself with Light, as with a Garment? May we not say, his House, and Robe, and Eternal Essence are all one boundless christal Globe of Light? Doth not he say so? *God is Light, the Father, the Father of Lights, and the Son is God of God, and Light of Light, and the Holy Spirit, as in this wide Engine of the world it is an inward eye which moves and rowls, — Spiritus in us alit.* So in our Souls it is the Spirit of Illuminations, directing us to that place, *where in his Light we shall see Light, even see God face to face, and know him, even as we are known.* I had not staid so long on this, this cover here, but that I conceived it might be in our way to discover what remains, remembering my Promise to pass this part in explanation; so demonstrating in an Orb, where every part gives Light unto one another.

Here by the way might be inferred the usefulness of our sight, and how we are bound to bless God that enjoy that Comfort. And secondly, How to compassionate the blind that sit in darkness, considering there is no perfect joy on earth without it, no nor in Heaven, it being one of the torments in hell, *Darkness*, and contrary to the Inheritance of the Saints in Light. And thirdly, Applying to such times as these, Rejoyce in the favour of Heaven, that earthly men cannot obtain or excise the comforts of the Air and Light &c.

But we pass to our fruit it self, the meaning of this Grace of our Lord Jesus Christ in our restoring, veil'd here under this God-like Creature of Light: That illumination which we receive from him by his Spirit, relieving us from our state of corruption and bondage of darkness, and translating us into his marvelous Light, and glorious liberty of the Sons of God, *For you were, &c.* — *In Domino.*

*In Domino* ; For he is Light in the abstract , others by participation; *He the true Light*, the cause efficient, who by his beams currents it out, and delivers it over to all others. 'Tis in him universally and totally, not now Light, and now Darkness; and exemplarily; For all Light uniformly and causally præ-exists in him, as in the simple and supernatural cause of all. Lastly, In him is *Light*, in all the Powers of Light, *Expansion, Renovation, Nutrition, Conciliation*, and in this power he vouchsafes it us; though thus to make it ours, it cost him more then making Light at first; then he spake the Word only; but here he suffered, *Multa tulit*, — *Sudavit & alsit*. But blessed be the Lord God of *Israel*, he hath raised a mighty Salvation for us in him. Two ways as we are *in Domino*, by *Justification*, and then, as *Dominus in nobis*, by *Sanctifications*. See already for our comfort, Darkness of the first *Adam* taken off by a double Light in the *Second*; *Plus addidit medicina Christi ad salutem, quam infirmitas detraxit sanitati*, saith St. *Ambrose* on the 12. cap. of the second of the *Corinthians*. And St. *Paul* agrees the *χαρισμα*, the Gift of free Grace far to exceed the loss, *Rom. 5.* and calls

calls this dealing of our Saviour, *The exceeding Riches of his Grace*, Eph. 2. 5. Call it the Miracle, and the grand Myſterie; no words will reach it. Call it the Height, its above all; the Depth, there is no ſounding it, nor Length, nor Breadth imaginable by our weak ſpirits can ſpan it: Call it the Incomprehenſibleness, *Numen*, the Deity of his Mercy to reſtore Light and Ability, ——— that we might have Life, and have it more abundantly.

1. A Sun and a Moon for day and night; it is ſo, *juſtification* a Sun, a prime, a Spring original, purity absolute in him, and we in it, and under the imputed Raies thereof, our whole perſons made bright, and gracious, and acceptable. *Adam* was brave in his native Integrity, but this above humane perfection, the Righteouſneſs of God preſerved too by him, that it may never be loſt: *ſee* now, that is, nor man, nor Devils able to take them out of his hands: thoſe that are thus made *Lux in Domino*, that is, juſtified by faith, working by love. This is that white Robe, which as it hath no ſpot, ſo it will admit no mixture in the Act and Energie of juſtifying. Our merits wrought up with his, are like Musk and Ambergreece in a Perfume, ſaith *Gomeſius*, a Papift; and thinks he makes a fine compoſition, but is it not rather an odious compariſon? Yea, we are to renounce all thoſe devices of Congruity, Configuration, Conformity, &c. if ſuppoſed to contain any vertue in themſelves toward the Act of Juſtification: only that true *Hercules*, ſailing in the frail veſſel of his fleſh, comes to unrivet us from the *Caucasus* of deſpair, to which mankind was faſtened by a knot inexplicable and inextricable.

God

God is *just*, and man unrighteous, a sinner, and must die, and for sin is in darkness, and shall not see Light. Christ Jesus stoops to untie this knot, denies the Minor, makes the sinner righteous, justifies the ungodly, makes Darkness Light in *Domino*, and then there is no *Condemnation to them that are in Christ Jesus*.

2. The second Light is *Sanctification*, and that's the striking the raies, not upon us only, but into us ; The first is in him only, and ours by imputation. God in Christ reconciling the world unto himself, pleases himself in that ; but this second is inherent Righteousness, in our hearts, called *Holiness*, without which we shall never see nor please God. You will say, these are high and glorious sounds, and these Graces with their distinct or united natures and times have exercised the wits of men, but since they are Donatives in the hand of our heavenly Father, How are these things made over to us ? Clear that passage, make this part of your discourse, this Point of *Divinity* lightsom to our Capacities ; Tell us, how shall these things be ? So said the blessed Virgin to the Angel when she was to conceive Christ in her body ; and for this Conception, this Perception of the Lord in thy soul, the same Answer must serve, *The holy Ghost shall come upon thee* ! The Power of the most high can do this by his Spirit ; and how oft is that repeated *Habitat* ? he dwells in us by his Spirit : and if any man have not the Spirit of Christ, he is none of his ; ( thats the surest mark ) and a man cannot say that Jesus is the Lord, but by the Spirit, which is therefore called the finger and hand of God, the vertue and Power of Christ, who tells us in *Joh. 14. I will not leave you*

Orphans, I will come to you; there's his visitation and abide with you, there's his Residence and erecting of a Court; and adds, I will be your Teacher, Comforter, Remembrancer, and all these in his Spirit, who is all these to us, these are his Offices and operations. And must not he needs have Heaven at hand, that hath the God of Heaven in his heart? *John* lean'd upon his bosom, but *Christ* rests in thy bosom by his Spirit, opening thy dim eyes, and opening them twice (saith *St. Austin*) giving a double Light in the Lord: First to see thy sin and guiltiness, and blenching at the horror thereof, opens them again to see thy Saviour in his blood, and the Spirit of his Grace. But all this I have said, you will say still is meer speculation. But tell me what heavenly Magick or Mastick can combine, or which way shall these two spirits meet? How Gods Spirit and mans comes thus to match and marry in *Domino? Qua ferramenta, & qui vestes*, said the curious Enquirers into the Creation: And have not we some as curious in this Reparation? States have their *Arcana Imperii*, their *Ragioni di stato*, which is *Jus Dominationis*, and every Trade is called a Mysterie. But God must shew us all the jointures and Inlay of his Work and Will. Take heed of pressing into Light, lest we be oppress'd with the Glory. Poor man! What discernest thou in the workings of those Spirits that are but Creatures and vassals to the Creator? yet have their methods, *Eph. 6.* Inventions, Circumventions, and are exalted above thy reach in high places, — have the vantage ground of Pigmee mankind: Nay, What seest thou of thy own spirit? Who saw it come in or go forth?

forth? In the Air we all breath, in the wind that fans that air ( which are but a little kin to spirits ) what do we understand? yet God is so indulgent to our nature and weakness, as to take in for us auxiliary Light of comparison, for the clearing of that which in the downright act is indeprehensible. Here's a stir indeed saith the poor blind-born man in *Job. 9.* With what, and how, which way? Well! I cannot tell you all; but one thing I am sure of: I was blind, born blind, and now I see. And our Saviour, *John 3.* *Thou bearest the sound of wind, and knowest it is wind by that; but knowest not whence, nor Whither: So is every one that is born of the Spirit.* The cause and course is secret, but the effect discernable. As in Creation our soul and body meet by breathing, so here the mystick work is Inspiration, and infusion of manifold graces but those graces have activities, and such whereby you shall easily perceive that *you were once darkness, but are now Light in the Lord.*

These Graces then will give us further Light, whose excellencies are laid out in those expressions of Water, Floods, Fountains, and Fire, and Milk, and Manna, and Oyntment, and their Efficacies in those names of Seal, and Evidence, and Earnest, and Witness, and Joy, and Consolation: And are there not fruits of the Spirit? *Gal. 5.* *Fruits that grow not up from the bitter Root of corrupted nature, but from another Principle;* and which in their bloom and freshness, render a man ( not like those Ethnick Graces, only facile and sweet in conversation, though they do that too ) but gracious in Gods aspect, and glorious too,  
Chasing



shining as a Light in the midst of a crooked and perverse Generation. If we shall tast a fruit or two in specialty, I will only trie to do it in this notice here, and under this Capacity of Light.

1. *Knowledge*, even that of nature is a Light: and mans soul still is the Lamp of God (saith Solomon) and a Wisdom residing therein that Recedes as far from folly, as Light from Darkness; and this was all those great Philosophers — *Animalis Gloria* had, which putt them up so: For this bath some tincture of the Serpent, and soon inflates; yet alas! Mans salvation is that Grove and Myserie, ——— *Nulli penetrabilis astro*, not pervious, nor peirceable by the star-light of Reason. There must come a supernatural Light from Heaven, which as in the Giver, it is called a *Sun of Righteousness*, rising with healing in his wings; the day-spring from on high, and the *True Light*: In the Receiver, it is called a great and marvellous Light, of which, Will you hear St. Paul, ——— *count all loss*, ——— *διὰ τὸ ὑπερβολον* for the supereminence of the knowledge of Christ Jesus my Lord: this indeed is all, for in this is all: *This is Eternal life to know Thee*, ——— and him whom thou hast sent, Jesus Christ; to know him for my Jesus, to apprehend him for my Justifier by a second Grace, by a true and lively Faith.

2. Faith then is another Light of the sanctifying Spirit, superinduced on the Light of Reason to raise and perfect it; for it is not in stones or beasts. God can from stones raise up Children unto *Abraham*, but if so, the work must first be done by infusion of a rational soul, and the golden Key of

this Grace then fitted to the prepared wards of reasonable Nature. It is not amiss to compare it to *Sphillae* golden bough, which grew to, and upon the Tree, and as he adds, — *Auri per Ramos aurea refulsit.* — So this superstructure

our-shines the utmost endeavours and perfections of Nature and Reason, and resembled it is by some, as the Seal to Wax. It is not naked and meer reason, as Air is Fire, but Faith is rather printed reason; and there joined Light, ( if we wilfully extinguish not their flames ) will yield the bearer fair Direction, and Confidence, and Consolation. There may be, there will be a coarctation, a compression of this flame in the act of Faith, a damp upon the alacrity thereof; yet if there be not in us an evil heart desirous, nay, wilfully set to depart from the *living God*: *If you abide in me*, saith our Saviour; then certainly as his Father, and he with the sacred Spirit joyntly made *Light* at first, and pin'd it to that Sun, which was never wholly darkned since; and as he the *true Light*, breaking from the clouds of the blessed Virgins body, and joynd to mans nature, retains that nature still now glorified: so the *Spirit* of this Grace possessing thy spirit, loves never to part again, but grieves when we offer to quench his celestial fires; O then learn not to despair of Mercy and Assistance! Clouds and Eclipses obscure; and wandring and wicked thoughts, self-accusings, and self-condemnings, and Satans suggestions may trouble and affright us. *But if we abide in him, and be strong in the Lord, and in the Power of his Might, and resist the Devill, he will rise from us; and our hope in Christ,*  
and

and the Power of his Resurrection, like a rising Morn will scatter all the delusions and rebellions of the Night; and remember his gracious Promise Hell-gates shall not prevail against a Faith of Assurance: All the Powers of Darkness let look upon St. Paul, yet he was safe, *I know in whom I have believed. I live,* (saith he) *no not I, but Christ lives in me;* and it is his Spirit only that can give assurance, that whereas I was darkness, my Faith in him makes me light in the Lord.

3. As for *Love*, another Grace, the Grace of Graces, the bond of perfection, and especially of that celestial Armor and Ardor of the soul to God. What might we say? What do they feel, into whose breasts is shot this right celestial flame, and then shed abroad by the holy Ghost which is given them? Away then with all wanton fires of earthly Love or ambition; set them but by this, and they will appear poor and wan, discolour'd, pale and drowny things, and like meretricious females, shewn with modest and noble Matrons, dash all out of countenance.

4. Lastly, ( for I am not too long to insist on these Graces, so perceptible to the Possessors ) if we would have true and lasting joy, Where shall we seek it? Is it to be found among those Pangs, and Convulsions, and Palpitations of an earthly sensual mind? ————— *Mala mentis gaudia* — as the heathen Poet calls them, and plac'd by him far within the Porch of hell: Meteors of imperfect mixture, Scansory, and seeming to mint and aim at lightness, and height of Spirit: But having crackt awhile and blaz'd down, they slide again

and resolve into their first earth and drossiness. But he that hath tasted of the heavenly gift, the joy in the Holy Ghost, wherein the Kingdom of Heaven on earth doth principally consist, can tell you of a joy that is full, a joy unspeakable and glorious, consisting in a dispersion of all that is dark and desolate, and a true Light, that is, *Lux in Domino*, Light in the Lord.

Thus have we trac'd this *Oriens ex alto*, and thus far described that Method, that *Lucidus Ordo* of Gods procedure in descent of his Spirit, and descent of his Graces. Thus far we are come to meet with this great Bishop of all our souls, this blessed Visitor, and have observed his way of baptizing with the Holy Ghost, and with ethereal fire, and confirming his People with the manifold Graces of his Spirit. But yet since he is in Heaven, and that Spirit is to descend on us, we are not satisfied till we know further of this *Divine Method*, which is the *Aqueduct*, the *Ventiduct*, the *Luciduct*, which way still doth Christ in his Spirit convey this Holy water, this gentle Air, this blessed Light to our Spirits?

I confess this is one of the most necessary, important, and most usefull Queries we can make; and which being clearly resolved, will shame both Papists, that hide away as much as they can, and other Hereticks that blaspheme the Scriptures, and pretend to a Spirit enthusiastick, which is nothing but the Devil of delusion, and spirit of Giddiness. And therefore for our best Resolve upon this question, Let us do as our Saviour in the point of marriage, enquire how it was in the Beginning; Look back then to  
the

the Creation, consider, how came Light at first! At first the Spirit moves and broods over that which in it self a confusion, a depth, and a darkness; and then his mighty Word, ——— *Fiat Lux*. He spake, and it was Light then: Then when all was dark, he made material Light; and Christ Jesus is the *WORD*, ὁ λόγος: For as Speech is the Image of the mind, so he the brightness of his Father's Glory, and the express Image of his person, Heb. 1.3. The immaterial Light that was never made, and the Spirit of the true God in declaring the true Way of his Worship, and mans true way thereby to obtain eternal life, (as the very heathen trod to the false gods, fained Oracles, which of necessity must be revealed before man could find or follow it) goes that way still, that is, by the *WORD*. His *Word*, wherein is his Will revealed from Heaven, both makes, and is our Light. This world is Gods Book, wherein as in a Glass of wonders we discern him; but that print being Dim to us that are sin-blind, it pleased him by lively Oracles to make a Mirror far more clearly revealing his mind. And as God engraved his form on his Son before all worlds, so what that Son is, and what the Father is to us in him, the Spirit proceeding from both, delivers in the Scriptures of both Testaments. And as the Sun gilds and enamels clouds and streams, and hill Tops with his raies, but through his own pure Light, his own living fire through the bodies of the stars: so other Authors can but yield a faint reflexion of that beam which is direct and native in his book, where the very Law he shines a flaming Light; The Prophecies ——— a more full  
Word

Word then any Eye-evidences of the Apostles, to which we do well to look, saith St. Peter himself, as to a Light shining in a dark place, till the day dawn, & the day-star rise in our hearts. But then the Gospel written and spread by his Evangelists, and held out by his Spouse the Catholick Church, is his marvellous Light. *He brought life and immortality to Light by the Gospel, 2 Tim, 1.10. and in Acts 26. 16. I have appeared to thee* (saith our Saviour to that choice vessel of his Grace and name) *to make thee a Minister*, and a witness, &c. And now behold, I will send thee to the Gentiles; to what end? A glorious end: to open their eyes, and to turn them from Darkness to Light, from the power of Satan unto God; and accordingly we find it, 2 Cor. 4. 3, 4. If our Gospel be hid, it is hid in them that perish, in whom the god of this world hath blinded their unfaithfull minds, that the Light of the Gospel of the Glory of Christ, who is the Image of God, should not shine unto them. And in the sixth verse, he shews the Walk and Circuit of this Light. God who commanded Light to shine out of Darkness, hath shined in our hearts (there first) and then the casting of the beam, to give light of the knowledge of the Glory of God in the face of Jesus Christ. O then you have the means of Light and Grace among you Ministers; you are the Light and Salt of the earth; and who shall question that truth, which the Truth himself hath testified? And would it not be a very dark and desolate, and a very stink and unsavory world without a publique Ministry of the Word and Sacraments? The Clergie, however despised, are all our  
 Spiritual



Spiritual Fathers, *Propter quos hanc suavissimam Lucem aspeximus.* But yet you and they both must know how they have it ; and the Apostle tells us that too in the next words,—— We have this Treasure in our earthen vessels, that the excellency of the Power might be of God, and not of us. You are not sent to a Means and Medicine of our preparing, or any humane, but to Gods Divine Ordinance, that which is his Power and Wisdom to Salvation to every one that believes. And therefore this may be enough to give all humble Christians satisfaction and acquiescence. Speak then thy Word O Lord, *and thy servant shall be healed, shall be undarkened* ; and though like *Bartimeus*, though sin-blind, have my eyes opened with a word, *Mar. 10. 12.* St. Peter spake but words unto *Cornelius*, but words whereby he and his house should be saved, words so richly blest, that the Text saith, while Peter spake these words, *the holy Ghost fell on all them that heard the word; Did not our hearts burn within us ?* said those Disciples, *Luke 24.* to whom our Saviour opened the Scriptures. And the Apostles hearers prickt at their Hearts, cried, *Men and Brethren, What shall we do to be saved ?* And what a large field of the Fathers testimonies do I here forsake to break ( by your patience ) into an Inclosure or two of the very Papists our enemies, and the enemies of the Scripture. Yet see the excellency of Gods word, even those enemies being Judges ; *Cardinal Bellarmine* himself is in his superlatives, *Certissima & tutissima regula credendi. l. b. 1. de verb. Dei. ca. 20.* and need we any more after so full a witness ? I'll name but another, but one *In-*  
*omnium ;*

1688; 'Tis he that in a traiterous itch of wit  
 took on him purposely the abuse of Scripture, that  
 by mis-appliance, and prophane wresting, he might  
 so abuse our Princes, and our Church. Mark yet  
 what he is forc'd to say, and sure 'tis worth our  
 observation, if I diminish him not in my English.  
 There is in Scripture (sayes he) an invisible Maje-  
 sty, an hidden splendour, a Glory unperishable;  
 a wisdom in-exhaustible, The solace of humane, and  
 the beginning of a Divine life; made by the holy Spi-  
 rit, & making our spirits holy, compar'd with which,  
 the Egyptian sages will look pale and poor; the  
 Chaldee impure, the Grecians blockish, *Plato* no  
 body, and Philosophy it self a fool. 'Tis the print  
 of Heaven on earth, and if any where the Joy of  
 Paradise, or at least a brave Resemblance of Di-  
 vine Light be shewed, 'tis in Scripture, contain-  
 ing all that is severed from the actual Vision of  
 God himself. Again, The paper burns me not,  
 yet am I all inflamed in reading it. 'Tis no com-  
 posure, no artificial tread the Scripture uses; yet  
 am I drawn, and rapt to follow her, and she lifts  
 me up beyond and above my nature: so that I am  
 no more mine own, but with a secret violence and  
 new fire I am consum'd and compell'd to ac-  
 knowledge the voyce of God that speaks therein.  
 Thus far that Papist. But I speak (I hope) to men  
 enlightened, such as prove and find in their own  
 souls the power and Energy of the Divine Word  
 both when tis read, & when it is sincerely preachd,  
 ( for I have in my Discourse mingled both those  
 wayes of Gods delivering it. ) And I would know  
 of you, beloved in our Blessed Jesus, did you  
 I never

never in the preaching and hearing the Scriptures read, feel the Gale, the sweet and gentle assistance of Gods Spirit pass into your souls? Did the Preacher never come with darkness and disconsolation, with *Isaiah's* anxious and perplexing thoughts, — *All the day long have I stretcht out my hands,* &c. And didst thou never meet him in the vanity of thy mind, to mock or else to catch and betray? And yet you both discern'd before you parted, a blessing of a good God upon you both. Both that he was sent of God, and that the power of God was there to heal thee? *Luke 5. 17.* And if thou hast found it so, Take heed of quenching the Spirit — *nec in te, nec in alio*, saith *Aquinas*: in thy self by despising, in the Preacher by discouraging or disparaging, which is all injuries in one to an ingenuous spirit. *Rhet. 2.* For the Philosopher reduces them all to *parvi-pension*. I mean not a small pension, or salazy for our recompence; but dis-esteeming, undervaluing those that are the Ambassadors of Christ, and Secretaries in the great affairs of his Spirit. Bethink your selves, could any Angel in Heaven have said to man as our Lord to *Peter*? *Feed my Lambs; my sheep: Go, preach, baptize; whose sins you retain, they are retained, &c.* Are these (sayes one) terrestrial sounds? or are they uttered from the clouds above? But look not so high, descend into your own bosoms: were not you once darkness? are you now *made light in the Lord*? Which way came that Influence, was it not by the work of the Ministry? Thats our part; and thats the end of our second part, which brings us to the third part of our Catechism. *Gratitude*

or mans duty, in these last words of the Text, *Walk as children of light.*

## SERMON 2.

PASSING the former part of the Text, I pass you through the cloud, through Darkness, the Lapse, the fall of man, the first part of the Catechism: And I brought you thence to the second, The Pillar of Fire, which gives Light in the night of Ignorance. *Lux in Domino*, the workmanship of God in Christ Jesus; The Restauration: Now remains only *Gratitudo*, Our duty. Mans obedience due to *Dominus* here for our Redemption, from the bondage of corruption, and restoring us to the glorious liberty of the sons of God, brought from darkness to be light in the Lord. Which Duty is here called *A Walking*. *Walk as children of Light*, which is the third and last part of our Catechism. And it would afford a walk of many hours; I shall strive to reduce it into one: The Stations, the Pauses I shall keep are these. First there is a *Bivium* (figured in the Pythagorean Y) two wayes, and but two. There have been, can be, shall be but two wayes from the beginning to the end, and after the end of the world; for all shall walk in light or darkness, and both are in the *verse*, *You were darkness, but are light*: there is the *Bivium*. But our way is the way of Light, and even this is of comfort by the way, that the way of Gods servants is a lightsome, and a delightsome way, a clear and open passage.

Secondly, this way may be gone; For the

words are the only wise Gods own Exhortation, and then it must be gone, for the words are his own commandment and our duty. Thirdly, Here are Pullies, Evidences, Inducements, three. 1. *Quia Filii*, because Children. 2. *Etiamsi*, though but Children. 3. *Ὡς τὰ αὐτὰ τὸ φῶς*, as Children of Light, taking the Light for our example & direction, and that will be double; first the Light of Heaven, the Sun, and then he that is our Heaven of Light, the true Light, *the Way, the Truth and the Life*, Christ Jesus. Thus far the explication, & then a word of application will finish this walk, & set us onward and encourage us in the way, and cause us to walk as Children of Light.

First then there is a *Bivium*, and both here, but the Darkness is past, the worst is over then; For this is a way foul, and deep, and dangerous: The way, the vilest way that ever man went. Will you hear them both briefly described, in language the best that ever man heard? What! mine? God forbid I should mean so. No, not my rusty iron: No, nor any glittering tin foild enticing words of humane wisdom, but the clear fiery tryed, and seven times purified silver of the Word of God, dictated by the holy Ghost: In that language we find this way and walk called *Tenebra*, abstract and plural, Darkness, and termed elsewhere the way of the Gentiles, their own way, after their own imaginations, in the vanity of their mind; inordinately walking as men, i. e. as meer men, according to the course of this world, in craftiness, in the hidden things of dishonesty, after the flesh, in lasciviousness, lusts, uncleanness, excess, riot, revellings, &c. according to the prince of the power

er of the Air, the spirit that works in the Children of disobedience ; till the paths of their ways ( saith *Job* ) come to nothing and perish ; till they arrive at the issues of death ( saith *Solomon* , ) and all their Foundations, Plots , Projects, Hopes , Aims, be out of course ( saith *David* , ) going on so long, and departing from God, till he be forced to say, *Depart for ever, Go ye cursed*, and so ends that walk ; O no ! well were it for them if it might end, but it never ends ; for this dark and slippery way slips them into Hell, and that Gulf enlarges her self, that horrible pit opens her mouth wide upon them, from whence there is no Redemption, but they shut out from the Father of Lights, reserved in endless chains of Darkness to abide eternal eternal Damnation. Methinks I hear you now upon that Respond in the Litany, From thy wrath, and from everlasting damnation, *good Lord deliver us*. The good Lord hath and doth, and will deliver us, if we will be delivered. If we will but walk the other, the better way, the way of *Light*, which elsewhere is called the *good old way*, *Jer. 8*. The way of old *Enoch*, *Noah*, *Abraham* ; a walking with, and before, and after God in his Laws, Statutes, Ordinances, cleaving to the Lord with all the soul. A walking in liberty and safety over Lions & Dragons, through Darkness, through the valley of the shadow of death. A people walking humbly with their God, and God going along with his people in the Light of his countenance, and blessing in the midst of their Camp, Tents, Tabernacles. And in the New Testament it is called a *following of God*, of him who is the

I 3

Light ;



Light ; a walking worthy of the Lord , worthy their vocation, circumspectly, wisely, honestly, orderly, in Truth, in Love, in Knowledge, in good works, in newness of life, in the fear of the Lord, and in comfort of the holy Ghost. And in this Church Christ walks amidst the seven golden Candelsticks, and this Church shall walk with him in *Albis*, in white stoles, when all believing Nations shall walk in the light of the new *Jerusalem*. *Behold I have set before you light and darkness, the good and the evil way ; but chuse the good, eschew the evil, and walk as Children of Light.* For first,

We may do so, for the words are an exhortation, and the Wisdom of God exhorts to nothing impossible. No imposing upon his creature, without a previous disposing. He enforms us of no Duty, but he gives means of performance. We shall have a portion ; the danger is our running away from our heavenly Father, and wasting our whole stock. We shall not want Grace to help us in time of need, if we receive it not in vain, if we abuse it not, if we turn not his Grace into wantonness. He invites us to a race, who assists us also in the running, and calls to us to cast off all that may hinder us. And if he lay any thing upon us, first he promises it shall be no more then he enables us to bear, and then bids us cast our care upon him, *for he cares for us*, and he carries for us, hath carried the most insupportable burden, bore all our sins in his body on the tree, that we might have perfect liberty both in body and soul. And if the Son so make us free, then are we free indeed ; and being thus at this liberty by Christ, we may well go

on our way prescribed, having our hearts enlarged, as *David* saith, I may go, nay I can walk thy ways O Lord : yea then I will run the wayes of thy Commandments. And surely till then, till the ripe season God doth not call upon men ; for mark the exhortation here, and you shall see it leans back, and listens to the words before, and is like a pair of Compasses, of which, though one foot stand stilly here on *πισπυτεῖτε*, the verb of Command, and of present activity, yet the other is as far removed, as *νῦν*, the adverb of time ; Draw them up together, and we shall inclose the whole Will of God ; Put the adverb to the verb, and it is together *νῦν πισπυτεῖτε*. ——— Now walk as the palsie-bed-rid man, now, and not till now, not till healed in case to walk. When you were darkness, you could not see to walk as Children of Light ; then you saw not, you regarded not God, and that time of your ignorance God overlaw too. He regarded it not, but now under the Gospel Dispensations, he will have all men to come to Repentance and knowledge of the Truth. In corrupt nature mankind lay as in fetters and manacles on hands and feet, like *St. Peter* bound with two chains ; but if an Angel of Grace come down with a Light into the prison, then *Peter* will up, and follow the direction of that Light, then he will, when his Irons are knockt off, and then shall nothing hinder him ; then the Iron-gate flies open of its own accord ; strong prevalent lusts, to which he hath been lockt and wedlockt ; and that Iron sinew in his soul, that rock of Adamant shall dissolve and break into a

bitter-sweet flood of Repentant tears. Such advantage may we make of this little Particle *Now*, now we have got it into the heart of the exhortation. It is Gods Will ever, now walk, now or never; to day while it is called to *day*, lest hereafter you have no more dayes. And now while it is this instant *Now*, lest we never have another *Now*; Now while we are called upon, labor and pluck up our feeble knees, and give all diligence to make our calling ( begin there, ) and so our Election sure, 2 *Pet.* 1. and so is St. *Paul* here and elsewhere to be understood. While you have time, and light, and free Grace offered in the Word of Grace; Now when called to labor in the Vineyard; O delay not; have a care of your precious souls; and work out your salvation with fear and trembling, *Phil.* 2. 12.

2. As we may, let us do this work, nay we must, for the words are Imperative mood as well as present tense, and none exempted; they are in the plural number too. And though the verb be of the active voice, yet it implies our whole duty, what we justly own to Christ our Saviour, which is both an active and passive obedience. Active first: And in that is first to be considered action immanent within the heart, devotion there upon that Altar, thats most acceptable to God who is the *Father of spirits*, John 4. *seeks such to worship him.* I will marry her, and speak unto her heart, saith Christ by the Prophet to his Church, his Spouse, and betwixt sponised Pairs the offices are mutual. God sanctifies your hearts by his Spirit, and his holy Spirit calls upon you in his Word. Sanctifie you

you the Lord God in your hearts, 1 *Pet.* 3. 15. We are renewed, and purified, and dress by him habitually : But in use of his Graces, in acts of Faith, and Repentance, and Obedience, we must be daily renewing and purifying, like the spunging of a Statue, or trimming of an Armor, (it is the Armor of Light, *Rom.* 13. ) though done yesterday, yet must be done to day again, and in this sense we must be carefull for to morrow too. Secondly, In Actions transient, for we are his workmanship, *Eph.* 2. 10. What then? we to do nothing for our selves? Yes, that follows in due place and time, — His work-manship created in Christ Jesus, — To what? unto good works which he hath ordained, that we, we should walk in them. For whether that of *Cajetan* be exactly true or no, that infused habits are of the same nature with acquire; Thus far it is true, that both are preserved and maintained by works and action. Hast thou Faith? shew it : Let your Light so shine; and God is glorified when his Children of Light are seen walking in Love. All vain pretences then, — *Et utinam hoc esset, — & bene latuit, — & fallentis semita vita*; and so the monkish solitude, with their *Mors pretiosa* are here all together shaken out of this walk : and likewise the proud and painted Pharisee, the swelling seeming Justiciary, which sect repululates, and comes up thick in every successive Generation. *Solomon* saw a brood of them, pure in their own eyes, yet most impure : of a strange alloy and medley, religious and wicked. And those of *St. Paul's* order, he confesses, to be *Zealots*, very strict in appearance, fast twice a week, tythe

tythe all I possess. This was well, he ought to do so. But Christ that saw his root was vain glory, bring him on the stage for our learning to play his part. *Miles gloriosus*, with a Panegyrick of his own praise in his prayer, *With Lord, I thank thee that I am like other men.* But all such flaring Hypocrites are met with by St. James, *Thou hast faith, so hath the Devil*, saith he: Is that faith, which is all words and no works? Can that Faith save thee? Or is it *vera fides*? Very faith indeed? No, it is the other *Fides* rather, that is a very Fiddlestring. Saith not St. Paul as much? Sever it from works of Charity, and it is a meer sound, and an ungracious sound too, *A sounding brass or a tinkling Cymbal.* Again they are met with by this Apostle, where expounding this Text, he tells them and us, that walking in Light, is all one with walking honestly. Now is there any honor whence honesty is derided? Is it not a shame? Is this to deal fairly? Is it fit men should so mis-use God and Godliness? What? make a shew of Godliness, and have nothing to shew for it, when it comes to the proof? If nothing but profess, saith Christ, *I shall be even wish you one day.* Now its your day to appear goodly and glorious before deluded men, and to be thought Saints. But when I come to be made manifest in my true and real Saints, and to glorifie them indeed, then I'll profess too; I'll profess to you, I know you not, I know you well enough from the heart root; but to be the men you call your selves, My Saints, my Elect and choice servants, for such I know you not. *Depart from me*, you have been Retainers and Pretenders to, and talkers of piety, but workers of iniquity.

2. So far of active, now for passive obedience. A Christian ought to be such a one as old Philosophy and Poetry did Ideate only and imagine, — *Sibi imperiosus, & totus teres atque rotundus* : A kind of *Aeneas*, or *Ulysses* and *Achilles* mingled, not only to do, but suffer nobly. For which end, the *Stoicks* made men believe they had no infirmities, but had turned out all their Passions and affections, which is impossible. Nor is that the thing which God requires ; 'Tis not a disparking, a disforesting, but a Cicuration, a Subjugation, a Captivity, a Crucifixion, a Mortification ; and then farther respecting Christian profession, Walking here implies a bold and constant course both in our faith, and in our obedience, the life and soul of faith ; a course undaunted, an Eagles flight, bold and forth on. Comes humane injury in the way ? The heathen could rowse his friend with a *Te moneo ut omnem gloriam, quâ inflammatus fuisti, omni cura & industria consequare, magnitudinemq; animi ne unquam inflectas cujusquam injuria*. A Christian virtue then should be *à crassiore tela* then for every file to break. 'Tis for a weak or guilty mind to be troubled with injurious words ; like our *Duellists*, preventing the day of Judgement, and calling their brother to account next morning for every idle word over night, by sending him the length of their sword. And since I have mentioned *Duellists*, let me have leave to throw three or four cool words this morning on that fire which is but *Ignis fatuus*, and a Meteor that hath a place only in a middle rank and region of mankind. The whole skie of women are clear against it. Nobles for Council  
 fit



fit or government, will learn to look down with scorn upon it. Beggars and the poorer Tribes can live and die with a few brawls and broken heads. The three professions are better taught, and men of Trade and Occupation in Cities and Corporations understand not the word *Business* in the quarrelling Dialect. So that fighting is confined, it descends not usually beneath a serving man, nor ascends above a Knight: and being thus compressed, the hope is, it will shortly vanish into nothing. For it rises from that which is next to nothing, that is, *Vanity*, and *Lies*, and *Vapors*. And you shall observe them still most tender of that dreadful word, the *Lye*, on whom it falls in the nature of a true jest; and such most enraged about Reputation forsooth, whom wise and honest men know to have very little or no Reputation to lose. Briefly, What think these Gallants of the old Roman bravery, and height of spirit? Can they shew me from all that story a pair of worthy courages (unless they will alledge those mercenary Fencers) embrandled and fighting a duell for the *Lye*, or the son of a whore, or any such poor froath as flies from men in wrath, or vext with distemper in drink or play? But I am preaching to sober Christians a Religion that never occasions, much less necessitates any Disciple to a fact which must inevitably draw on, or endanger their hanging, or damning, or both. And have we so learned Christ? Did not that Lord and King of Glory empty himself first of all his Glory, and make himself of no Reputation, and then endured such contradiction of sinners, such cruel mockings and revilings? How many false accusations bore He be-

fore he bore his Cross? So what a Tullying and de-  
claiming of *Tertullus*! What Rattles, and Drums,  
and Gun-shot! And what a Catalogue of sufferings  
past *St. Paul* before he could finish his course,  
and attain the Crown of Righteousness? and even  
in the shock of painfull afflictions, a man of God  
endued with a true Christian fortitude and Patience,  
will learn to take up his Cross, and learn by it as a  
sound Distinction, and take it as Gods usefull Fan  
to unminge him from the chaffie and feathery  
things of the world; and will look through it, and find  
Gods primary intention of Mercy in sending it. So  
*David*, the man after Gods own heart, did experi-  
ment his afflictions to be good for him, and re-  
ductive of him into a right way. And such a pas-  
sive walk was his clean through; In his beginning,  
the Bear, the Lion, the uncircumcised Philistine;  
then Troops of enemies with arrows, and arrows  
prepared, shot, and shot privily. Cost, and Care,  
and Wit employed to ruine him: yet he sings, *The*  
*Lord is my Light and my Salvation, Whom then shall*  
*I fear?* Nay, so far from fearing, that if we be-  
long to God, it belongs to us to look for crosses.  
What son is it whom the Father chastens not? It is  
the lot of all his genuine Children, it is the walk of  
all his pasture-sheep. In the sheep-walk comes the  
Horn, the Shearer, the Butcher; Why? *For thy*  
*sake are we killed all the day long, and counted as sheep*  
*to the slaughter.* If it come to death for Christ or  
his Cause, it is the highest dignification to our na-  
ture, next his own assuming it, that parting with  
life is the consummate, the best part of thy walk.  
that severing is Union, and that dissolution make;  
the knot indissoluble.

1. We

1. We come now to the three Inducements first, *Quia Filii*, because you are Children to *Dominus* here. So it is not improper, if we take the Light here for Christ the second person; for he being the Wisdom of God, is his Son from all Eternity, and yet a joint-Parent; as *Eve* is *Adams* daughter, and yet true mother of all that call him *Father*. Walking then is our filial obedience, in Faith, in Fear, in Love, as dutifull Children, else the Heathen will shame the Christian with his Morals; and our Religion in the Practicks is but moral vertue explicated. There is by it no third part added to our soul and body; The Dr. of Heaven tels us he came *adimplere*, to fill up the Law by supply, where it was too narrow in the precepts. And therefore the explication and enlargement being his, it should excite and enlarge our obedience; specially considering whom we call Father, the same is our Lord here; And shall the Creatures shame us? The Sun will stand still, or back his fierie steeds, as in the time of *Joshuab* and *Ezekiah*; the stormy Winds and Tempests fulfilling his Word. And is it enough for us to take that name into our mouths, to crie only, *Lord, Lord*. *Cuius nomini subjecta negatur, nomine illudatur*, saith *Tertullian*. And take heed saith the Apostle, God is not, that is, *God will not be mocked*. If Children, then be ye followers of God as dear Children. And this puts us in mind of our Fathers presence, and of our due observance in this place; a subject to a proclamation, though it be but to fill his head, will use a reverent gesture; A Son will address and prepare for his Fathers presence, especially if then and there to ask his blessing; more if he

be to hear his Fathers Will read and opened in what most concerns his Portion; most of all will be hearkened attentively, if the Father be then to pass the Inheritance. No so graceless child as will be then and there disorderly, or that at parting thence, will presently fall fowle and revile his Father. All this might be particularly applied; but I dare not ask some hearers, how they prepared themselves for this place last night, or this morning in Word and Deed. I would we had no cause to fear what they will return to say and do, as soon as gone from hence, from the presence of him, in his Ordinance, whom there they called Father, and pretended they came to crave his blessing, as we all ought to do *quia Filii*.

2 A second pully or Incentive to our duty is, *Eti-  
am*. Though but children, Let not the name dismay:  
Best of all if we feel our selves to be but children.  
For there are the same steps of Seducement in hu-  
mane and Divine Learnings. Men cannot abide to  
be children: we all affect a *Magisterium*. A Chri-  
stian course is like a line drawn through; but drawn  
with a trembling hand. 'Tis a salvation wrought  
out, but wrought with fear and trembling. And a  
child will crie, and yet follow, if led by a stronger  
hand: and we are in the Lords hand here, *In domino*.  
Remember then who leads, who bids us follow:  
He leads the way, that is the way that makes the  
way for us, and opens an access, not by his Fathers  
acceptation only, but his own intrinsique Vertue,  
Power, Office. We are weak, but that *weakness* in-  
vites his Might and Mercy: thy weakness is from  
nature, which hath her stint and measure, but thy  
strength

strength *in Domino*, who as he possesses, so distributes infinitely. As in Creation when he had made, he left not things to themselves. There is a maintenance, else all would crumble back into their Atoms. So in this Recreation, *Dominus supponit manum*; rude and poor Lumps of our selves, no feet, no wings, but born on his Eagles wings as on a featherbed, we are soft and secure, and kept aloft, far and free from danger. 'Tis hard for weakness and child-hood to bear a yolk; But his bearing with us, and his Spirit assisting us, makes the yolk easie, and the burden light. 'Tis the saying of the sons of *Be-lial*, *His wayes are alwayes grievous*. Harken to our Apostle, *Our conversation is in Heaven*; *Maria ibi non erat ubi erat*: Children of Light are where they would be. It is but three steps with Gods help (saith he) and he saith it to these *Ephesians*, cap. 2. ver. 5. *He hath quickned us with Christ, raised us with him, and made us sit together in heavenly places in Christ Jesus*. So sure of possession if we be his Children, so sure to hear that voice meet us from the clouds, *Come ye Children of my Father, &c.*

3. Lastly, As Children of Light, using the Light for direction and example; and this exemplary Light is double. First, The Suns course is imitable. And Secondly, The Sun of Righteousness is our highest and chiefest Pattern. For the first, Look how *David* dresses the Sun. *Psal. 19.* In a Tabernacle, and presents him as a Bride-groom coming out of his Chamber, and as a Gyant rejoycing to run his course. So may we find *St. Paul* in this, and the like places, sets forth a Son of God, a child of Light embaved like another *Mordecai* O far beyond all

all Favorites of the highest Kings or Potentates, in a Robe of Righteousness, *In Domino*, and in the inner man ( not outward splendor with ——— *Introsus rumpis* ) made bright and pure from sin by Sanctification of the Spirit, proceeding to a darling and confounding beauty of Holiness; shining in the midst of a crooked and perverse generation; and the more for their perverseness by an Antiperistasis. Learning of the Sun, which is not retrograde for winds or clouds, nor weary of his luminous operations after so many thousand years of Circuit; sets him not down, but moves still in a circular, in a celestial and communicable motion; which motion if any dare traduce, and call it a *Pad-way*, or dispute it into terms of false, inconstant or serpentine, as they use the Sun; let the *Persian* or the *Indian* adore or curse; so let the unclean worldings, or churlish bel-hounds bark, the child of Light will like the Sun, cut a clear passage through all, and smiling, rise from out the liquid snares and jaws of gyant clouds unhurt, uncaught, and like a Sun-beam (saith *Seneca*) though forced to shine on dung hills, converse with base and wicked company, ——— yet comes off untainted, *Et haret originis sua*, still cleaves inseparably to the first spring of Light.

There is yet a second observation in the race of the Sun; he is tropickt and kept to his Zodiack and Ecliptick line; and so are we confined. Gods Will and Word are circle-wise put about us, (as *Pepilius* served *Antiochus*) and God hath set out the boundaries of our walk, which we must not pass. When the Sun perceives the Tropick, he will advance no farther; so what ever full evidence of Gods reveal-



ed Will restrains, where his prohibition lies, there's the Barrier. Then better walking in a fiery furnace with those three Children of Light, then walk on to fire unquenchable and utter darkness. Then know O King, that though our God will not deliver us, yet will not we transgress the bounds of his Law to worship the Image that thou hast set up. But then, in this case we must look to our evidence, that it be clear and full Light, nor streightned, nor enlarged by our own, or other mens false expositions. For allow him but the ordinary gloss, and every sinner will excuse his grossest crimes. Is not the prohibition plain enough, *Thou shalt not commit Adultery, Fornication?* Let it not be once named: yet all this with a Roman wash of venial sin, or their rule of *Caute si non caste*, will easily perswade some of their Novices or she-*Proflites*, that there may be a kind of witty fornication tolerable, or moderate Adultery. So that Command, *Thou shalt not steal*: Let the High-way thief, or Highland Plunderer interpret, he will tell you, ——— *Its true, unless you be under an invincible necessity, or else promise to restore or accompt one day. though you intend the day of Doom*; and such glosses men allow themselves in the main Articles of the Creed. I believe the Catholick Church: Ask the Anabaptist, what it is? It is a company whereof he is a prime man illuminated, needing no Scripture-rule, but the Law of love and liberty. Ask the Papist, And he saith, 'tis nothing but a fine man at *Rome* with a triple Crown, and a number of Fellows in red hats like Minstrels attending on him, while with his foot he kicks off the Crowns of Kings, and treading on the necks of Emperors,

Emperors, cries, ——— *super Aspidem & Basiliscum*, &c. Or briefer thus, The Catholick Church in our Creed is *Ecclesia Catholica Romana*; which though it be a Bull, and infold a contradiction, yet it serves for a Charm; and the poor seduced Papist, on whose brest it is hung, is therewith stupified, and dare not stir out of that Circle; if he do, the Devill will take him; for God hath no deer out of that Pale; that's the Ark, and out of the Popes Parish there is Salvation. So then it must be no false or new-devised, but old and full Light from Scripture that shall guide us. And it can never become any Child of *Light* to cast his conscience into cloudy, and raw, and scrupulous fetters, and startle and flie out of a Christian course, or from a Christian Church upon conceited or imaginary Tropicks; much less, when the world or Devil would draw us to disorder our ways by their *Cancer* and *Capricorn*; the griping claws of earthly Profit, or the goatish Delights of sensual and carnal Pleasure.

Secondly, And above all our Saviours *Light* is our best Direction; And observe that Sun of Righteousness, ere he rose, a clear Light comes forth of Promises and Prophecies, then a Day-star, then in fulness of time he breaks; the East discloses, and he shines on in Wisdom at twelve years old, ——— grows in stature, in Grace and Favour with God and man. After his Baptism, and taking on him the Ministry, He goes about Preaching, Healing, doing good, and suffering evil; till he dies, rises, ascends, sends the Holy Ghost, intercedes in Heaven for us, and on earth is with us by his Spirit

and Word to the end, and in the end, his final Revolution and Revision to bring us to those joyes that have no end. This was, and is his course, *Vade tu, fac similiter*, Go thou, and do like him; How can we? Why! *Be followers of God*. The Child may follow, though *non passibus aequis*. In his action he said, *I have given you an example*, and of his Passion the Scriptures saith, *He suffered, leaving us an example*. Children learn to write and sew by Copies and Samplers; so must we, and so shall we, if once our hearts be toucht with an Adamant, if once trained on by the Epiphany of such a star. Then like those Eastern *Magi* we shall rejoyce to follow it; yea content to take up our Cross and follow him, content to be down, and dark and despairing, so we may rise to Light and Irradiation and enabling Grace; pursuing him through Ignorance, Error and Death, *who is the Way, the Truth and the Life*: And never giving over our Revolution and Resolution, till we come to set where we rose, born back with endless and impatient desires to enjoy Jesus, the Author and Finisher of our faith, and the end of our faith, the salvation of our souls.

I have done with the explication of my Text: There remains a word of Application; to our selves first; so had we best, or it will be done to our hands with *Medice cura te ipsum*. May I have leave then once more to look upon the Light, and apply it first to the Learning, and then to the Lives of clergie men: Wherein if I shall seem to teach any of these my Reverend Fathers, or of my Learned Brethren, it is with this protestation of *pro meo me ipsum*,

I. Our

1. Our Learning first must be *Lux in Domino*: we are Seers, eyes to the Mystick body of Christ Jesus. Dark Ignorance then to us should be a thing most horrible, as tis to that sense in nature. A soule and fearfull sight, if those holes in our faces were empty, and those bals of living fire pluckt from our fronts. What is it when we want filling for so large a Sphere as our profession is? A wofull Spectacle to see a blinking Glow-worm where a star of Magnitude should shine! We are Gods Lawyers and Physitians with truth of Direction, and severity of observance, in our cures. And is it not scandalous and dangerous, an Ignoramus, an Emperick or Montebank in our Calling? unless as *Circe* and *Æsculapius* were both accounted *Apollo's* offspring; so Mediocrity and Excellency make no difference in Profit or Repute; which makes so many take up with *Atalanta*, — *Declinat cursus, aurumq; volubile tollit*. But God would have us workmen, able Ministers, dividing the Word of Truth aright. And is not Learning a mighty wedge and wrest in that Affair? *Aristotle* handles the affections in his Rhetoricks, and sure I am, that all our Rhetorick hath edge little enough to pierce into the wooden and stony affections of our common hearers. *Orpheus* it had need to be in *Sylvia*, to draw Beasts and Blocks. And what shall we do in learned Audience? They will soon perceive upon whose wheels our motions are; such as can tast every vein of water, and tell which favours Sulphur, Vitriol or Steel; but worst of all, in convincing the Adversary. What will become of our empty Frigate, grappling with a man of war, or a *Jahn Jesuit* that charges,

charges furiously when he finds a weak Adversary ! We must walk then to the Heaven of Scripture, and stars of Interpreters ; no casting off those Beams without a self-illuminating , and to get us work-mens tools, for sharp and flat peirce not alike, though there be the like percussion. We are Gods Smiths and Armourers , and shall we have nothing in our Shops, but old Saws, and a Hammer-head, with a big pair of Bellows ? *Solomon* tells us of nails fastned by the Masters of our Assemblies : and it was *Jacks* nail, and not her Milk and Butter that poured into his ears, could pierce the head of *Sisera*; and so to strike sin dead , we had need of nails, and files, and skrews, and fire in the work , and the Masters of *Assemblies*, our Superintendents to urge our Improvement. It is municipal Law , *Interest Reipub.* and it is National Law too , and why not Ecclesiastick ? *Interest Ecclesie*, I am sure, that every mans stock of knowledge be improved to our Lords advantage , that so we may walk before his people as *Children of Light*. And let no prophane Interpreter abuse or pervert this admonition, as if I misinflamed men to a vitious or inordinate affection of gaudy learning or strong lines, and so evacuate the Crosse of Christ ; I am far from it. I know we must all preach Christ Crucified , and all our Sermons, and all our Catechising ( which if soundly, and seriously, and constantly done , might prove our best Sermons ) to be so many lively Crucifixes. I press therefore for a crucified eloquence, such as may serve to nail and fasten , to strike and rivet the Crosse to the Souls of our Hearers ; & I keep me to the Pattern here of *Light*. No fluid or vaporious ,

misty Depths, or cloudy passages, nor lightning  
 flash, nor beams embowed in burning glasses. If  
 storms and wind arise with the morning, they help  
 her not to spread and dress her Light, but rather  
 hinder it; so what need distorted Gestures, or tem-  
 pestuous voices, like *Hurricanes* in delivering of the  
 fair, and easie, and gentle Truth? 'Tis clear truth  
 which is the joy of Heaven and earth, the souls food,  
 the Understandings Bride, *Ἀληθεία*, the breath of  
 God, kin and twin-sister to the soul, which makes  
 them love so well, and we therefore to affect Truth  
 for the soul of our Sermons, and then Light for the  
 body of Interpretation to edification. But Sermon-  
 learning is not all, there is another Knowledge re-  
 quisite in points of necessary controversie, ( for  
 there is a mass of superfluous ones) when we go out  
 against him we call the common enemy; And who  
 shall then afford us a smart sling and polish'd stones,  
 or make us that stuff which may fell the Philistine,  
 and choak the Dragon of Superstition? And bles-  
 sed be God, even from the first Reformation we  
 had some Chiefs in our Church, clear and able  
 Lights; who some of them in the Marian dayes,  
 were used like the Christians in *Neronian* nights,  
 who were lapt in pitch and rosin to make high-way  
 Torches, and such as the Papists would not believe  
 to be Lights, till they saw them on a light fire. And  
 among their modern Successors, may we not shew  
 some learned and laborious works publish'd in the  
 eyes and defiance of our Adversaries Tenets? Be-  
 hold that late volumn of Dissertation, with a grand  
 and prime *Thesis*, concerning those great points of  
 Councils erring, and the last Resolution of Faith,



and the Popes Infallibility, wrtten with puissance and cleareness, (such as the Christian world will hardly match it. A piece of Divinity, like a piece of Ordnance, so rammed with round and irresistible Arguments, able to make a lane, and sweep away a whole Rank or Army of *Jesuits*; and such a Brass-piece too, as will live an everlasting monument of Learning to Posterity. And I can show you here another great Defender of our Churches Doctrine, that hath so disimpostered the grand conflagration, and so be-headed their Head, so layed low their Supremacy, and then (like another *Ehud*) hath so daggered himself into that *Eglon*, the fat belly of their Mass, that he hath left them neither Head nor stomach to answer him.

My next Application is to our lives; We should be stars, thickest parts of Spheres, not dullest, but abler and better compact. And surely if our Conversation be not *Lux in Domino*, our Learning and natural Parts will prove but *Auctoramentum*, and *Presse money* to Impiety, and *culpa sua soris*, as *Ayub* speaks. I know the *Vulgus malignum* regard nor Life, nor Learning in a Minister, so he be some silly Neophyte, or poor fellow whom they may feed quarterly, and rule, and laugh at when they list, or else some jovial and bone companion.

And I know there is a cloud of fowr Criticks that will of force have all the motions of the clergy come in and close on perfect Circles, and not allow to us one spiral line, or any the least encentricity. But my monition presses no further then to a pious and watchfull behaviour, remembring we are *Lux in Domino*, and to our Lord accountable: That when

when he shall Re-appear, we may hear him say, not so much well said, or O well preacht, (though that would be well too) *But Well done good and faithfull servant, enter thou into thy Masters joy.*

And now to spread this exhortation, and take in all the Assembly, all our proceedings must be regular, like the Light rising, and setting in a course that is orderly. The Subject of the Canon Law, is *Homo dirigibilis in Deum & bonum commune*. And as order helps in Civil Conversation, so is it prevalent in our way and walk of Religion too. Disorderly *Raubenites*, men of division, have ever been, and are, and will be found to be the Bane of Kingdoms and Common wealths. For pull but that Pin of Order, and the Machine of the world dissolves. Even the *Stoicks* in their Primordial fire taught it did *ὁδὸν βασιλικὴν* proceed by a set order. Order that is the harmonious beauty, and beautiful Concord of God, and Angels, and men; in no Convention, in no Councill, in no Assembly let it be forgot. It shall not be forgotten in that mighty Confluence and meeting of God and Angels, and mankind. For even then tis said, *Every man shall rise in his own Order*. Therefore as King *Porus* comprised all good usage in *Βασιλικῶς*, so the Apostle all good manners in *εὐσεβειῶς*; in walking not inordinately, but doing all things decently and in order.

There is another application, which (though I have been long) I dare not leave out, it is so tyed to the Text, and follows at the eleventh verse, *Have no fellowship with the unfruitful works of darkness, but even reprove them rather*. I may not stay to reprove them,

them. Suffer me to name a work or two of darkness, and Ile commend you all to the Father of Lights.

First, Sacrilegious Simony betwixt a lay-man and a Clerk; It is a vice of wickedness, that like Adultery defiles two persons at once : and like Adultery is a work of Darkness If one see them, they are in the terrours of the shadow of Death; *Deprendi miserum*. And therefore this bargain is ever driven in the dark; And like a piece of conjuring they get both within a circle, and have their spels and charms for secrecie. You shall swear never to reveal what I payed, and I will be drawn in pieces ere I tell, how many score, how many hundred pieces : But my Patron when gone aside, he boasteth, and cannot chuse but tell his Lady perchance what fine things these presentations are? sell my land, and it never comes again; that cruel word *Ses heires*. But the Dunc or drunkard that bought, may be forced to sell again, or else resign, or chop, or be put out, or dye, and then there's more money. *Thy money perish with thee*. Thou, what shall I call thee? Be what thou wilt, and quarter what coats thou canst, thy great Ancestors name was *Simon Magus*. Well, is that the worst? No, Remember what St. Peter said to *Ananias*, *why hath Satan filled thy heart?* and who it was that entered into the heart of *Judas*, when he went to betray and sell his Master: thou sellest thy Master and thy Masters Patrimony, *Patrimonium crucifixi*, The Patrimony of Christ crucified, so it is called. Tush *caveat emptor*. You of the Clergy are the *Magus's*, tis true too: & where's the Purchaser going to swear? a dreadful swearing! And hast thou

thou done it? What, *Nec per te, nec per alium*? And canst thou again look God in the face, in his beauty of holiness? and take his word into thy mouth? Hast thou any Lot, any true clergy, any Portion in our Ministry? But *quis talis fando, & quis tam ferreus!* — *& hec dici potuisse, & non potuisse refelli.*

Secondly, Oppression is a work of Darkness, though practised openly, in extorting Officers, and such men as greedy of Gain intrench and enclose themselves from others, and hurl out the poor members of Christ, turn them a walking, to enlarge their sheep-walks. Do these men walk honestly, and as children of light? And is there not a Brood and flutter of Prodigals that tend to oppression too? Country Gull-Gallants, that like *NERO* at first lap up horses, houses and Lands into Balls, and throw them away in Dole and Lottery, till they come to a Dysentery. So long mis-demeaning themselves, in lavishing and flying out, till it come to a cruel missing of their Demesnes in the end; and then are forced to skrew, and rack, and grind the faces and bowels of the poor, with *Nero's* resolution too, *Hoc agamus ne quis quicquam habeat.*

Thirdly, Drunkenness had wont to be a work of Darkness; But now it defies the harbour of dull night, and dares look day in the face. But the Apostle meets them terribly, both the *Extortioner*, and the *Drunkard*: Neither of them shall inherit the Kingdom of Heaven.

Fourthly and lastly, That desperate and indefensible sin of swearing; when the soul is let go for nothing. No profit, no pleasure, unless hell and everlasting darkness dwell in mens desires. But I forget the

the time ; and I hope for better things of you, and  
 such as accompany salvation. And I trust I shall  
 fitly and fully apply the Text to all that are here,  
 and in the Repetition of these words take in all the  
 Congregation, *& postremo meipsum*. Beloved, we  
 were once darkness, are now light in the Lord. Let us  
 then walk as children of light. Which that we may  
 do, let us pray to the Father of Lights ; Almighty  
 God, give us grace to cast away the works of darkness,  
 and put on the Armour of Light, &c,

S. D. G.

---

A

---



A

## S E R M O N

A T

C O U R T, *July, 1640.*

M A L A C. 3. 17.

*And they shall be mine, said the Lord of Hosts,  
in that day when I make up my Jewels.*



Hich words afford a double Priviledge of Gods servants (be the times what they will) in Reference to their owner described by his high and stately stile of *Dominus Exercituum*. First, his own they are, his peculiar. Secondly, esteem'd of him at a high rate, for they *are his Jewels*. The first priviledge is laid out in this plain conclusion; They that in a Deluge of corruption (such as covered all in time of this Prophecie) are yet emergent



emergent and bear up against the stream : They that in desperate and desolate times dare yet make proof that they fear this Lord of Hosts, and think upon his Name, they are Gods own, his peculiar. For so the Rabbins interpret this word *Segullah* by *peculium*, *peculiare*, *proprium*, *speciale*, *præcipuum*, *singularis*. God hath a propriety, a specialty in them. I conceive your thoughts and expectations have by this time call'd me off from this seeming dry tree : for what fruit shall you or I gather hence, in being Gods own and of his peculiar people? But I am even for this Imaginations sake desirous to insist; and so far to intreat your patience too, that I may yet be resident, that I may spend the hour wholly incumbent on this little thing, as it may seem of mine, which yet in opening will appear I doubt not a rich and an inexhaustible Mine of Treasure, and such as will prove useful and applicable to every Hearer. You may then mistake, you may prejudice me : you cannot tell what work God may be pleased to enable me to make of this Text before, and when I come to refresh the honour and comfort of my life in preaching again in this Audience. Now I mean not to part with this my first part, \*in the Royalty, the Priesthood and peculiarity of Gods people (capable of that former Description) which is compriz'd in this claim, and promise and assurance (for it is all those) *And they shall be mine*, sayes the Lord, &c.

To every Text belongs but explication and application; I intend both. In the explication first, that is now the opening, that is the working of this Mine. I shall present you with the riches of the Ore, and then the refined Gold; or draw first some materials from

from the Mine wherewith to build our comfort, and then super-induce a roof and crown of pure Gold, precious things in Christ, under the New Testament, which was under the old too, but not so clear, so compleat, *where God in Christ, reconciling the world to himself, wears the crown of Mercy manifold, and enwraps us in a Robe of Totius; total consolation by uniting us with the bonds of his Love, by a plenteous Redemption, made not with corruptible things as silver and gold, but with the blood of Jesus the Lamb of God who takes away the sin of the world.*

The first material from this Mine may be the very sowing of some grains of Golden comfort in our enterance on the consideration of Gods Word, and work with man. Tis a special hightning of the spirit, a mighty complacency and satisfaction to a servant of God, to believe that God is, and *that he is a rewarder of those that diligently seek him*, Heb 11. for even Moses is said to have had this in his aym, he had an eye to the recompence of Reward: David begins his first Psalm (where he describes Gods service) with *Beatus. Blessedness* is a blessed pully to Devotion; and therefore both the Day-star, and the Sun take this course: both the Baptist & Christ Jesus come preaching the Kingdom of Heaven upon our conversion to God. It is observable, that as God hath bound himself to a perpetual Revolution of Winter and Summer; that Spring and Harvest in *Autumn* shall never fail. So his whole will & Word is a miscellany of Law and Gospel; and such light-some and comfortable Texts as this found in *Isay* many, and in *David* many, very many Evidences Evangelical; and we in that respect to attend this hour

hour to the Gospel of St. Malacky: For not a Prophet of God, nor the least or last but hath an Inlay of mercy wrought up with Judgement, and sweet and gracious Promises mingled with comminations. They bring us down to discontent by the waters of *Mara* and *Babylon*, to bitter weeping in the Valley of *Tears*; to persecution of a red Sea; the biting of fiery serpents, and a killing letter of the Law: But they leave us not without discovery of a *Brazen serpent* to cure us; and many precious assurances, that God will put all our tears in his bottle, and wipe away all tears from our eyes: That he will take us out of many waters, and bring his own again from the deep of the sea, and revive us by the glad tidings of the Gospel of *Peace and Reconciliation*. And experimentally God's servants shall find it so in his actual dealing with them, that look how God hath not left himself without witness in his general Providence showing down on earth his balmy Influences from Heaven; so in his secret impartments of *hidden Manna*, and in his open appliances to his holy Ones in those celestial dews of mercy, which fall only on the fleeces of his Pasture-sheep; when tis dry upon all the ground beside, we find this exemplified in the head of his Church, who as in himself he is a *Light shining in darkness*, so as the darkness comprehends it not; so his whole life and death was like light in a Lanthorn, or lightnings from summer clouds, pauses of sorrow and dejection with various glimpses and coruscations of his glory mixt and interweav'd. For crucified dead and buried, our Creed assists us with a glorious Resurrection and Ascension, and Exaltation of that same crucified dead and buried Lord and Saviour Christ

Christ Jesus. So to present you with several members of his mystical Body, in their interchangeable Robes of sackcloth and tiffue; their Coronets of thornes and Roses, were an easie task; I name but two, the *Father of the faithfull*, and the *man after Gods own heart*: whom one while we find in fear, horror and great darkness and an horrible dread hath overwhelmed them; another while rejoycing in hope and assurance of Gods All-sufficiency, and with hearts dancing for joy, as that sweet singer expresses it: and how could I make this truth notorious but without a sailing over to the prime Apostles in the New Testament? which I purposely reserve for a new and latter discovery, when we come to close with the consummation of this Consolation; mean time in this very first opening of the Mine, you see enough discovered to confute such as think there is no Golden Vine nor branch of comfort in Gods service; but seduced by Satan pretend an inequality, a rugged unevenness in the wayes of God, which God himself disclaims, and imputes it to our wayes. It is not the Religion of God that is unprofitable or vain, as those foolish people in this Chapter openly profess'd, nor does his service incline men inevitably to sadness and melancholy.

A second Material from this Mine is the connection and combination of this comfort, in that God chains this mercy to a preceding mercy; He begins here with a conjunction—— *and they shall be mine,*—— and then couples it to a succeeding mercy,—— *and I will spare them, &c.* Comfort past, and present, and to come: Many feathers of Gods Wing: many showers of *Manna* and of *Quails*: The  
L whole

whole frame and pile of comfort from the beginning of the sixteenth to the end of the seventeenth *ver.* is pitcht as a Tabernacle of Joy with courtains & coverings, with loops and taches of consolations in conjunction; God is and ever was a God of conjunction and communion; a God of Order and combination. Discord and dis-union are from the Devil: God in Essence from before all beginning was unsolitary. God that in wisdom saw it was not fit for man to be alone, in his wisdom saw it was not good for God to be alone. He is God alone, that is, there is no other: But *I am not alone*, sayes Christ, never was so, that is, without the Father and the Holy Ghost. All the three blessed and glorious persons as co-essential, so co-eternal and co-equal, which makes for us; we better apprehend, and better apply God in the Trinity of persons; so branching and reaching out more fruit to us, then the contemplation of the Unity; And as in Essence, so in works of God, which respecting us externally, are all co-operations of all three Persons: we find in nature first, all things produc'd in number, weight and measure, and all things in connexion still. *One brother holds another by the heel*, and as our eyes en-wrapt in several tunicks, each under other, so are those films and skins of spears imaginary, nothing but the vaultages, and enwombings, and enwrappings, and swathings of the constellations and coverings ore those conjoynd Elements, which are lodg'd in one anothers laps, and inlaid and mortis'd into one anothers bosomes. And so in his mornings and evenings dole and distribution; in his daily providence and Dispensation, all is done in order, and by

by a set conjuncture of his Officers. The Heavens appointed to *hear the earth*, the earth to *hear the corn, and wine and oyl*, and they to *hear us*, Hof. 2. 22. Such a chain of causes in things natural, while the Cause of causes, and the God of all these conjunctures, hath the upmost link fastened to his Divine will in heaven; But all the Links let down are wrapt about his beloved creature man, in mercies that compass him round, and embrace him on every side: In midst whereof guarded by Angels that *pitch their tents about him*, man takes Repose and sleeps to the musick of the hollow murmuring winds and waters, which seem to whisper in his ears a *memento* of his service to that Lord for whose sake they are yet in service to man. But secondly, in works of Grace is God observable to be a God of conjunction. In his first gracing of his chosen *Israel*, to enable them for a great and wise people, he gave them a Law from heaven, Deut. 4. 6. which was a Law conjunctive, both affirmative, *Thou shalt love the Lord thy God with all thy soul, and with all thy strength: and thy neighbour as thy self*. Two tables joynd by Gods own hands, and a Rejoinder by our Saviour, *This is the first and great Commandment, and the second is like unto it: keep both, or neither. he that fails in any one, is guilty of all*: and also Negatively, Deut. 5. 17. *Not kill, nor commit adultery, nor steal*; and so the Apostle, *Be not deceived. Neither fornicators, nor Idolaters, nor covetous, nor drunkards, &c.* 1 Cor. 6. 9. Not yet to shew you further of this in that new expansure and firmament of his Graces under the New Testament, till I come to the consummation I intend for the conclusion: But by



the way, even this connexion of comforts may awake our consideration, and raise our admiration, and by that call up and address, and enlarge our thankfulness. *St. Bernard* wonders, as well he may, at those *Dual junctoes* of God and man, and of maid and mother: and then that admirable conjuncture in man of faith and reason, mixing their auxiliary forces and mutual assistances, to comprehend and believe this Mystery. How can our souls then escape an extasie of comfort, when we light upon those conjunctive precious Promises? *God will give grace and glory, and no good thing will he withhold*: Glory and Honor and Immortality on every soul that does well; and on the contrary, the Remembrance of the Law of God given in conjunction, should make us tremble to sever what God has so joyn'd, and engender our consciences to avoid every wickedness, not abhorring Idols, and committing sacrilege, not pretending to fear God, and yet dishonor the King, and yet hope to escape the chain-shot of Gods Judgements which come in conjunctions too; and for them that treasure up sin, he treasures up *wrath against the day of wrath*; he hath treasures of hail and stormy tempests stor'd up for the ungodly; plagues of famine and sword, and diseases, tribulation and anguish, temporal, and spiritual, and Eternal.

3. A third Material, is, the Expansion, the extension of this golden Ingor. The spreading and dilatation of this comfort of our being Gods peculiar, ( before we look upon it Refin'd in Christ ) in the state and trial of adversity: For if thou beest of those that in corrupt times canst fear before the  
Lord,

Lord, and think upon his Name, which are the qualifications of these Jewels of God in the Text, in what blessed *Ark* and Repository then art thou ! How safe dost thou dwell *under the shadow of those wings* that are never nipt, never lose any long feathers ; wings that are a tent in time of peace, in time of war a *Pavilion* and a *strong tower of defence* and protection. Let then the world hate, disclaim on thee, *Cesar* frown, Princes persecute, the whole world against thee, as it was once said of *Athanasius*: yet as *Athanasius* entitles one *Psalme*, the 62 *Psal.* *Adversus omnes Insidiantes*, all enemies of state, fame, body and soul ; so mayst thou write over this Text, and make hither thy appeal, and hence derive thy Cordial and Restorative ; in this that thou art Gods own, the Lord of Hosts is with thee, the God of *Jacob* is thy Refuge. All the Sentences of Scripture containing gracious Promises, are as St. *Jerome* told *Paula*, fences for the breast of a Christian ; How is this then able to hoop it round with steel, and keep it up from sinking in despair, be the affliction never so forcible to press it down ; Though thou wert humbled with all *Dauids* miseries, that thou couldst take up all his complaints at once ? Though the proud rise, and assemblies of the terrible seek after thy soul, and thou bear in thy bosome the Reproaches of all the mighty : though thou art left as a *sparrow*. or as a *Pelican in the desert*, a brother of *Dragons* and companion of *Owls* ; thy Lovers and friends put far from thee, and thy acquaintance into darkness, and though thy bones are burnt up as an *hath*, and sorrow hath dried up thy strength, that thy bread is ashes mingled with weep-

ing; though thy soul melt, thy spirit ore-whelm'd,  
 and thy heart within thee be desolate: though the  
 terrors of death compass thee, and the pains of Hell  
 get hold upon thee; or were thy wretchedness equal  
 to that of holy Job: Broken with a tempest, and fill'd  
 with bitterness, the venomi drinking up thy spirit, thy  
 reins claven asunder, and thy gall poured out upon the  
 ground, thy face foul with weeping, and thy eye-lids  
 in the shadow of death: Or in thy Reputation like  
 him, made a by-word and rabot for drunkards; or  
 like St. Paul, the spectacle of disgrace, a fool, the  
 scum and off-scouring of all things; Yet all this fire  
 is quencht in one drop of his mercy whose thou art,  
 and who is thy keeper and Defender. *Thou shalt be  
 mine*, sayes God, mine for all this; the sooner for  
 this I will look upon thee, respect, remember thee,  
 own thee, raise thee, lift thee up, visit, mark thee,  
 seal thee, and make thee up a Jewel for my self.

4. This was the Expansure and Dilatation; next  
 is the complication of our comfort, as it is wrapt up  
 here in *Dominus Exercituum*, the Lord of Hosts:  
 Indeed, the arresting and conserving of all joyes  
 in him that weares that Name by a right Excellen-  
 cy. And this Title falls fitly in our way to be tryed,  
 before we can make a full extraction. For though  
 the Emphasis be in *They* ——— as we shall see anon,  
 and the comfort enclosed in *mine*: yet would this  
 Mine prove but heavy leaden Ruff. *Verbum frigidum*  
 (as St. Chrysostome calls *meum* & *tuum*) were it  
 pronounced by the greatest Monarch upon earth.  
 The life of it is in that the living God hath spoken  
 it. For shall not the Judge of all the world do right?  
 and hath the Lord spoken and will not performe it?

That

That Lord whose Attributes of Power and Mercy, both are specified in this Appellation of *Dominus Exercituum*? The pith and strength of all lies in this; For though this Name seem incidental here, and by way of Parenthesis, yet is it *axis & cardo*, the hinge on which the whole hope of the Righteous turns, and it would break the sence of the whole sentence to leave out this; The sence I am sure of the blessing not so full, nay none at all, if he were not *Dominus Exercituum*.

The School makes three Degrees of perceiving God by Names both in nature and Scripture. First, *Negationis, remotionis*, He is not the Sun, not finite, mutable. Secondly, *Perfectionis, affirmationis*: when what is most excellent in things create, we apply to God by way of Analogy and Resemblance; so we call him Just, Merciful, High, Glorious. Thirdly, Names of Excellence and Supereminence, as this Title here; for to seek him amongst the Hosts of his Creatures, yea in the highest things we know, is Ridiculous, but to determine him there is impious. *Ultra ultra quarendus*, cries St. Bernard; And yet though it be an impotent hope and impudent attempt to imprison God in Names, yet as God (every way incomprehensible) to make some impression of his Nature to *Moses*, gave himself a Name; so we find the man after Gods own heart, and by his own inspiration, say, *the Lord is a man of war, The Lord of Hosts is his Name*. By which conjuncture of War and Hosts in that *Psalm*, we may first consider God in this Name as a Warriour, and as the Lord *Generalissimo* of the War, but not so as men receive that Name for their Command over one and their own.

Army; but as Commander over all Armies, and wars Offensive or Defensive, that have been, are, and shall be in the world. For it is not only in spiritual Furniture that *Isay* dresses God, and arms him *Cape and sword*, but the Prophets oft in the literal sense ( as if God took a special complacency in the file ) and none more frequently then *David*, so present him. In *Psalms* 46. 8, 9. he calls us to behold his *Mirabilia*, and adds a special proof of all by Gods not Warring, but doing a greater work then that, in making wars to cease in all the world. ( O were it once so his great and gracious work in this our *orbis Delvisus*, our little world of great Britain ! ) *He breaks the bow and knaps the spear in sunder*, and burns the Chariots in the fire; But when he will war and show how dreadfully he can come on, the Text tells us, he looks but on the earth and it trembles; but touches the mountains, and they smoke. And even *Nebuchadnezzar* will in the end acknowledge as much to his glory, that all the Inhabitants of the earth are reputed before him not only as *Grasshoppers*, but as meer nothing, and he does what he will in the Army of Heaven, and him that walks in pride he is able to abase. And therefore an horse is counted but a vain thing to save a man from this God of Battails; No King can be safe by the multitude of his Host. 'Tis this Lord inclines the Victory as he pleases. Secondly, whereas other names of God in Scripture are less Luminous in reference to his servants succour and protection, such as shield and fortress, and Defence; like particular resplendent stars in the Firmament of his Power and Providence; This as the Sun wherein he shines forth more Illustriously, more diffusively,

actively, more manifoldly. This, a whole Heaven,  
 encircling and enwrapping skye with all the Constel-  
 lations and affluences of his own Essential and im-  
 mediate, with those of the Angels and other Cre-  
 atures co-assistances. So that a gracious and a glori-  
 ous, a full and clear and constant consolation is de-  
 rivable from the fulness of this Name; and every  
 souldier and servant of his may sing and say with  
 the Prophet and the Apostle, *The Lord is my light,*  
*and my salvation; the Lord of Hosts is with us.* And  
 if that Lord be with us, no matter how many Lords  
 and earthly Kings be against us. *Diogenes* could  
 boast & deride, and chuse all Tragick fortune, upon  
 that conceit that he was a friend of *Jupiters*; and the  
 Jesuit *Serarius* sayes, even the flames of Purgatory  
 are not dreadful, respecting the assistance of the Pa-  
 tients good Angel; How much more, and on what  
 better ground may we build and raise a foot of com-  
 fort, and erect a lively hope from the true *Jupiter*,  
*Opt. max.* the God of those good spirits, and whose  
 Charriots are two hundred thousand, even thou-  
 sands of his victorious Angels! What wars or ru-  
 mors of wars, what numbers of enemies can dis-  
 may the man of God, when *Eliab's* boy can espy  
 these battalies in the clouds of Heaven, whereof  
 one alone in one night without host, or Cannon, or  
 sword, or spear, or noise is able to slaughter 180000  
 thousand of *Assyrians*? And as great Chiefs are  
 vigilant to take places of advantage, and so to dis-  
 pose their troopes as one may give Relief unto ano-  
 ther, so this Sovereign Commander for the succor  
 of his poor Infantry here below, hath lodg'd those  
 Legions and bright squadrons of winged spirits  
 above,



above, to be in readiness, and in whose aid that man of God says he will be confident, and so be merry, and so may every *David*; for God himself has plac'd that Guard while himself is pleas'd to attend the watch and go the round, and designs and employs those flaming Ministers in their Ranks and Orders for the service of his Elect. Is it not so? *Are they not all ministering spirits sent out for the good of all them that shall be heirs of Salvation?*

Thus far the Materials of comfort drawn from this Mine, both in the radiant mixture, and connexion, and expansion of those diffusive joyes, whose nature is to supple and sustain them in adversity; and all this again complicated and arrested upon the contemplation and proof of their Lords being *Domini Exercituum*. And now lastly, (to keep promise) I shall trie to superinduce a Roof and Crown of pure Gold over all these Materials, which is the Consummation of the Saints Consolation, as God becomes ours, and we His, in the only Mediator, Christ Jesus: which before we can well discern, it is requisite we discover to the bottom of this Mine, and find the first foundation of Gods people laid upon the only love of God, in making choice of them at first for his Peculiar: For to be his in general is the common lot of all his Creatures; *The Earth is the Lords, and the fulness thereof*. Again, *His delights was ever with the sons of men*, *Acts 17.* and he made of one blood all mankind to dwell on all the face of the earth: All live and move, and are in Him and His Off-spring and Generation; and he provides for all Light, and Influences, and showers of fatning rain, to fill their hearts with food.

God and gladness. But in *Exodus 19. 5.* where  
 we find this very word in the Text, denoting *Singularity* and *Choiceness*, God tells his *Israel*, whom he  
 had derived from *Abraham*, the father of the faith-  
 full, that if they would obey his Word; indeed, and  
 keep his Covenant, then they should be a peculiar  
*Treasure* to him above all people; For all the earth  
 (saith God) is mine; but not so mine as You :  
 for he goes on, *You shall be a kingdom of Priests,*  
*and a holy Nation.* Only the Lord there laies down  
 the Corner-stone of this building, and discovers the  
 bottom reason of his electing them, which was not  
 saith he your multitude, for you were the fewest;  
 not your inclination to my service, for you were an  
 obstinate and stiff-necked people: but only he had  
 a delight in their Fathers, (so we have it, *Deut. 10.*)  
 to love them above all people. Which love of God,  
 as it drew on his first calling them, so it occasion-  
 ed his preserving them from all the world, when  
 planting this Vine in *Aegypt*, (where it was pinch-  
 ed and straitned) he made room for it, and trans-  
 planted it to grow and flourish in the vast and bar-  
 ren Wilderness, and on the sandy bottom of the  
 sea, till removing Nations greater and mightier  
 then they, he made that people possess the gates of  
 their enemies, and his Blessings and Protections still  
 eminent, and imminent; still over their heads, even  
 then when they provoke him to send them into cap-  
 tivity, from whence yet he gathered them again;  
 and as that daughter of *Sion*, that Church through  
 the four Monarchies, so after he had joined and  
 made up a Church of Jews and Gentiles, he blest  
 and preserved it through the ten Persecutions, and

to this very day; For now we are refining  
 Gold, and extending this propriety of God in  
 Saints and servants under the new Testament, as  
 we have cause to do; we that live since that ful-  
 ness of time which delivered him to the world, in which  
 it pleased the Father that all fulness should dwell.  
 Then certainly this consideration of our being  
 Gods Peculiar in Christ, *the Son of his love*, will  
 rise to a full consolation: For in him we know  
 the Covenant was renewed, and sealed in his sacra-  
 mental blood, whereby those great Rivers of Creation and  
 Providence flow over, and fall into the large sea of  
 Redemption; and by that sea we may sail fairly on  
 to the fair havens of Sanctification, and compassing  
 the point of good hope, of a true and lively hope,  
 arrive in the end at endless Glory. All this will  
 be done, if once we be his own in him, that is, his  
 only Beloved: if once he admits us into the league,  
 make us Confederates and Princes of the Union,  
*Kings unto God by his blood*, Rev. 1. 7. The Em-  
 phasis is upon *His*, for that blood of his, that  
 Unction, that Inauguration will effect it. *He* and  
*They*, God and Man at distance, at enmity before,  
 by him who is both God and man, and so a fit *Modus*  
 and *Medium*, and a fit Mediator, are reconciled.  
 God was in Christ reconciling the world unto him-  
 self. No wonder, though this be not only called  
 a grand Myſterie, as it is considerable in the person  
 of Christ alone, God manifested in the flesh, that  
 God should be made our very flesh; but also as it  
 reflects, as it returns to us, and brings us back for  
 our flesh his Spirit: That's a Myſterie, even Mar-  
 riage, wherein of two is made *una Caro*, one  
 flesh;

flesh; but this is more, when we are joined to Christ  
*per eundem*, by one and the same Spirit. The Fa-  
 thers are bold and industrious in the mintage of new  
 words to express the nearness of God and man in  
 Christs Incarnation, by Corporation, Illumination,  
 Adnation, Contemperation. But what man or  
 Angel knows a word large and entire enough, and  
 high enough to title the Union by wherein the A-  
 pottle saith, *Man joined to the Lord is one Spirit, and*  
*changed into the same Image from Glory to Glory?*  
 This is that nuptial mentioned in *Hos. 2. 18.* and  
 rementioned in the Gospels; and all *Solomons* song,  
 and *Dauids Psalm 45.* are Epithalamions, wholly  
 spent in Celebration of this Solemnity. It was an  
 happy Contract, the Union of great *Brittain*, when  
 in the worlds Temple two Kingdoms were the wed-  
 ded pair; a gracious King was Priest, and the Sea  
 like a marriage-ring encircling both. That was the  
 way (had it held) for the education of both Realms  
 to a Grandeur and Convalescence. And even in story  
 of time past it is a pleasant, a delightful Considera-  
 tion, to behold an Infant-state rise to maturity,  
 as in *Rome* or *Venice*. But will you put out the eyes of  
 all History, or Poetry and dis-illustre all the Senate,  
 and becloud all the *Clarissimo's* of all mankind?  
 Look then upon God in his Son Christ Jesus, found-  
 ing a most noble Incorporation, whereof all bodies  
 Politick are but weak representations. *Excellent*  
*things are spoken of thee, thou City of God.* And  
 we know how large that holy Father *Augustine* is in  
 delivery of those excellent things in his *Civitate*  
*Dei*, whereof Christ is the supream Head. The  
 parts of this society, Kings and Priests venerable,  
 and

and sacred persons in all antiquity; and where our bodies want a soul, the Ligament and soul of the body is the holy Ghost. *For by one Spirit are we baptized into one body, and all made to drink into one Spirit, Eph. 4. 4.* So that in this Center all men are Gods possession, the Saints priviledge; and in these are become words all of one signification, *Chosen, His Holy, His own, His Royall, His peculiar People.*

Nor can this chuse but prove a pure refined golden Consolation indeed, when we find the proper Gods own Testament, that Jesus is not only our Mine wherein all the Treasures of Wisdom are hid, but Jesus is the pure and grand golden Ingot of all the Comforts contained in holy Scriptures: out of which Ingot are coined so many Medals, some with Serpents and Anchors, and some with Lions, and Lilies, and Doves, and Crowns, and Roses, and *Carduus Benedictus* too, good for *Tumor cordis*, and all with the Effigies of that Cross whereon our joyes depend, and wherein is found that *ὑπερβαλλούτων πάντων* of the Apostle, the exceeding riches proclaimed and offered to sail by the Possessor himself, saying, *Buy of me fine Gold*; for fine Gold is he to the worlds brasse-farthings, or as the Sun let in on flars, or seas on pools, which overrun, chase away, engulph and strike out their poore drops and sparkles. Shall we hope to reach it by a big comparison, and so comprehend that which is incomprehensible, and cannot enter into the heart of man to conceive? What Speaker can search out words, fit for the unsearchable riches of Christ? As *Saper Domini* is the language of the Holy Ghost

for the deepest sleep, and *Tuba Domini* a superlative for the loudest sound, and *Gaudium Domini* to express the very joy of Heaven : so the Apostles, *Gaudete in Domino*, even here in the Kingdom of Grace, implies the best and purest consolation. 'Tis with an Emphasis, that if there be any consolation in Christ, there is an *ὀνείρωσις* in the joy as well as in the knowledge of Christ Jesus my Lord, my Lord and my God, with an *Abste* too, God forbid I should prophane or mix this joy with any thing else, I shall not need; for this is enough to make St. Paul overflow exceedingly, to abound with all joy; and St. Peter to rejoyce with joy unspeakable and glorious. This is comfort enough for every Christian, to diminish, and bedwarf, and dis-illustrate all those glimmerings and Glow-worms, all those gleamings in rifled fields : and all that we are fain to seign to find in forelorn *Ariadnes*, that is, other mens leavings of Wealth, and Beauty, and Wit, and Honor, which are but empty Rinds, and Husks, and widowed Shells, and shooes thrown away in contempt and weariness. And yet this Crown of Consolation here set on our souls in Grace, is topt, and phan'd, and crown'd again. This Consummation hath another Consummation yet above it. The Emperor that keeps his hungry Eagle still, ( poor man ) when the Romish Harpyes have devoured his dainties, is glad after two duller Crowns to take a third of Gold which his holiness ( forspoth ) puts on and off at pleasure. But the Christian faith which makes us Kings in Jesus blood, and embalms us with his oyl of gladness, assures us of a tripled Comfort, when on those Crowns of hope and joy  
below.



below, the holy of Holies who will invest us with a Light yet *inaccessible*, will also place on their Crown of Glory *inaccessible*. And so in allusion, the contemplation of those joyes that are before the *entrance into our Masters Joy*, and those that follow after in fruition, will easily stir and fire our souls to cry or sing *ωδαινα* to this son of David. Blessed be he that comes thus in the name of the Lord, and is the Lord that comes thus from the Father and God *Trinus*, of all consolation, anointed to his great Office and Design of *binding up the broken hearted*, by the *Holy Ghost the Comforter*, Luke 1. and is himself by way of Excellency *fill'd* the consolation of *Israel*. And thus this first glad priviledge of Gods fearful and faithful servant, is refin'd and wrought up to perfection from this Mine in *Malachy* the last of the Prophets, to that Mine of *St. John* the last and liveliest of the *Evangelists*; or rather that Mine of our Lords own discovery in *Iohn 17. 10. Thine they are, and all mine are thine; and thine are mine. Mine.* But who is he? All our comfort even now was complicated and conserv'd in *Dominus Exercituum*. And is he so? That title indeed wears out in the New Testament: but is abundantly recompenc'd in *Jesus Christus*. The only Potentate, the Lord of Life and Glory. Most of all in that name above all names, which all tongues must confess, and at which all knees should bow, that sweet and powerful, that gracious and glorious Name of *Jesus a Saviour*, and able to save to the utmost, in whom all fulness dwells, and in whose hand is all power in heaven and earth. And had not their eyes been held down, and the *Jews hearts* *vail'd over*, they would have perceived and received him

him for the true *Messiah* in this very notion and nature of a Lord of Hosts : For in him were all their *Moses's* & *Josuahs*, all their Captains and Saviours, their *Baraks* and *Gideons*, and *Sampsons* and *Dauids*, and *Macchabees*, all reviv'd and restor'd to the world. But they knew not the manner of their King : ( and to mistake a King, may be a world of misery ) nor of his Kingdom, nor the force of his Artillery in the dreadful Canon and Ordinance of his Word & Spirit ; Nor that the Scepter of his new Law should prove the *Iron Rod* to break and subdue both men and Devils. They considered not his stupendious Miracles, proving him the Lord of Hosts, in commanding over the whole frame of Heaven and Earth, and Seas, and all the host of them, and bowing whole created nature to his obedience : To rebuke tempestuous Winds & roaring Waves, as a Nurse her child with Peace and be still : nay, suspend and silence, and deprive Devils of their possessions with a word : To lay his command on Death it self, and force him to let go his hold after four dayes seizure in the grave. Will Jews or Jewish hearts attend my voice, that would not hear the thunder of these Miracles ? But for support of the true Catholick faith, and for the consummation of all our consolation, King and people, Christ Jesus is become our *Dominus Exorcismus* ; *Christo auspice regno, & regnabo* too : and his bloody Cross a braver badge then that of *Cassus* and *Pollux*. This is *pollens lux ipsa*. For is it not he alone destroyes our raging lusts and nails them to his cross, and he alone that gainst a world of opposition, and all the opposition of this evil world, tries to his host, be of good comfort, *I have overcome the World*

M

HE

He alone that came to dissolve & destroy the works  
the strong holds of Satan, and to vanquish powers and  
Principalities in high places, that had the vantage  
ground over us; He that breaks in on death and sin  
and hell; and like a Conquerer in the triumphal  
Chariot of his Cross made a shew of them openly, and  
as Triumphers us'd to do, when he ascended up on high  
and led captivity captive, he gave gifts unto men. But  
yet more to prove him the Lord of Hosts, by being  
more then that name can imply: for this Name is  
observed to be too yong for the *ancient of Dayes*  
that is, a Name taken up since and from the Crea-  
tion. A Name indeed that draws and scatters on us  
all we can look for from our Maker and Preserver.  
But all his powers and mercies are resolved and mel-  
ted into this Name of Christ Jesus. *Without Christ,*  
*without God* (sayes the Apostle) in the world, we  
are but meer pieces of the masse, nay far worse is our  
condition; *born children of wrath*, and in state of  
enimities; and so the Lord of Hosts is against us, and  
all the hosts of Heaven and spirits of Hell, and all  
the creatures, and our selves against our selves. And  
when there was no *Name under heavens* to save and  
deliver us from present and wrath to come, then came  
this Prince of peace, and became our *Peace*; pledg'd  
himself for us, gave his life a Ransome, so making  
peace: So prevailing over the Lord of Hosts, bind-  
ing his Almighty hands, and God content to accept  
terms of peace; may we not say so! Came not that  
Voyce from Heaven, *This is my beloved Son, in whom*  
*acquiesco, in whom I am at peace* with all the world.  
If all this prove him not a Lord of Hosts, he will  
one day to the further consolation of all that love  
his

his appearing, appear to the conservation of all his Despisers, in flaming fire to render vengeance. And as in the dayes of his flesh then unglorified, and compass about with all mans infirmities, he could have been encompass with more then twelve Legions of Angels; so then he will meet those two Hosts, those droves and flocks of sheep and goats with another Army of his Saints and Angels from Heaven, with whom we shall be caught up to meet that Lord in the ayr, and so shall be ever with the Lord.

If we desire yet higher to raise this Crown of consummate consolation in Christ, I will come to Visions and Revelations. I will open that of St. Steven, Acts 7.56. *I see heaven opened, and the son of man ses on the right hand of God, which place being further opened by St. John, makes us see him on a Throne of Glory, covered with light as with a garment, under his feet Deaths pale head and a red Dragon, and all his enemies: about him stand the Armies of his Angels, and of mankind a greater number then any man can number, of all Nations & Languages; On his thigh that Name written, Rex Regum: & Dominus Dominorum; The Elders casting down their Crowns adore him that has many Crowns upon his head. And we may safely add this Title to those Crowns of Dominus Exercituum, and rejoyce to think how those Crowns are encinctur'd and enchas'd with precious stones for the twelve Tribes of Israel, and with manifold unions of God and man, of grace and glory, for the consolation of the Gentiles also thereby fully made perfect, and partakers of the divine Nature, and all these Unions contracted in the blood red shining Summit of his cross, by the*

M 2

power

er whereof that Throne and Robe, and all those Crowns are become ours : and *we become one* with him in an union most high and holy, even as he and his Father are one; and higher we need not, we cannot go, nor well so high; for that it should be thus we scarce dare ask; but how it should be thus, is above all that we are able to ask or think. Thus far the first privilege of Gods servants in being his *Peculiar*; The second now should follow of being his *Jewels*, with the usefull application of them both, together with the Affignation of those severall Dayes wherein these *Jewels* are to be made up : all which I believe will make up a second and a third Exercise. For this time I proceed no further, but to beg the Blessing of God upon what we now have heard.

P.R.

S. D. G.

A



# THE SECOND S E R M O N.

September, 1643.

MALAC. 3. 17.

*And they shall be mine, said the Lord of Hosts,  
in that day when I make up my Jewels.*



HE Word of God (saith St Paul,) is not bound, nor we that preach it, bound to Formalities and courtly Decencies, or much to care; whether our Hearers be in good humor or no; tis true; nor are we to be *Time-servers*, ( as we have been charged ) nor *Men-pleasers* in any ill sense: yet since we are at liberty throughout the Garden of the Scripture, to call a Posie, such as seemes best to us, affording us a pleasure, why



may we not be thought therein also to preserve our just Devotion to God, together with an intention for the complacency of good men too? For which cause I blush not to acknowledge my respective choice, or rather my recollection of this Text, (whereon I have preached in royal audience before) because though it look back upon vicious times, and most ungodly men, yet it will allow us for the present a Prospect (as I verily helieve) upon some choice spirits, and Gods gracious servants (yet by his Reserve and special Mercy left alive) while they are yet alive, and I alive to apply this Scripture to them in special, which in general suits with the condition of this time.

As men the sons of Time, so Times themselves have their Parallels. As the days of *Noah* were, (saith our Saviour,) *Mat. 24.* so shall also the coming of the son of man be; eating, drinking, marrying, till the day that *Noah* entered into the Ark, and knew not till the flood came, and tooke them all away; so it shall be in the last times, and so it is. And we have no livelier proof that these are the last times, then such our usages, and in them such our security. The Scripture foretels a foul and dangerous Sea of corruption that should prove rough, and swell, run high, and the waves thereof rage horribly toward the end of the world; when men should be more then imbrutished, void of natural affection, ἀσπλαγξ, implacable, traiterous, heady, high minded, lovers of pleasures more then lovers of God, pretending the Spirit, but being sensual, and bringing in damnable Heresies, having a show of godliness, but denying the power thereof,  
pre-

pretending to Piety, and Law, and Order, but reviling Dignities which God hath ordained; with *Balaam* greedily loving the wages of unrighteousness, and perishing in the contradiction of *Core*. But alas! We have undone both Prophecie and Description, put down both History and Poetry, Examples and Imagination too; even those Gyants before the flood are now not monstrous, for we have defiled and made the earth more corrupt, filled it with a bloodier cruelty and violence, provoking the holy one of heaven to hurle down hills of miseries on our heads and hearts, and to let in Torrents of his fierce wrath mingled with Christian blood in every street, and a surrounding universal Scourge and Deluge to overwhelm three whole flourishing Kingdoms at once, from end to end, and burie them in endless desolation; while senseless sinners we seem to contemn the Power of Gods wrath, by letting loose the reins to all licentiousness, when he is pouring down the vials of his anger, and (tumbling delightfully in our own) tear up the wounds of our Saviour, betrampling the sacred Blood that redeemed us, and counting the blood of his Covenant (a Covenant of Mercy and Peace) an unholy thing, crucifying again to our selves the Lord of Life and Glory, and making a mock of him, by grieving, quenching and doing despight to the Spirit of his Grace: So that our condition is worse then of this people here, in this Prophet, though in very many things resembling us; for in the first chapter we read of their Unkindness, Irreligiousness, Profaness, souffing at the Table of the Lord, and holding it contemptible. In the second we find their Idolatry, Adultery,

Adultery, Infidelity. In this third Sorcery, false Swearing, Oppression, Sacrilege; and at last it breaks into open rebellion and defiance of God, voting down all divine service, and decreeing it vain and no profit to walk longer in his Ordinances; and then this was a brave time ( it must needs be so ) for proud and wicked people which were lifted up like a skum over the face of clear and wholsom waters; only such ( saith our Prophet ) were built to Wealth and Honor. And yet for all this sorrow, there is a comfort comes up close at the sixteenth verse, of use and advantage now for us. Gods people still remained, though secret, not altogether silent; they spake one to another, admonished, exhorted, comforted one another mutually; and these their Colloquies and Consultations were frequent and succesfull. God came into their Assembly, sate President in this Council; and a book of Remembrance was written before him for all them that feared before him, and thought upon his name; and after all comes out his gracious Proclamation of Peace and Love. The Patent under seal, *Teste meipso*, — and they shall be mine ( saith the Lord of Hosts ) in that day when I make up my Jewels.

Which words afford a double priviledge of Gods servants ( be the times what they will ) in reference to their Owner described by his high and stately stile of *Dominus Exercituum*; First, His own they are, his peculiar. Secondly, Esteemed of him at a high rate; *for they are his Jewels*. There is a third part, The day or time set for the making up of these Jewels, admitting a four-fold Interpretation.

ration. 1. Either the day of punishing the ungodly, or 2. The day of powerfull preaching the Word. 3. The day of death; and 4. The last day, the day of final Judgement. In all these days God will manifest his Mercy and his Power, (both enwrapt in *Dominus exercituum* here) and then the Specification, the Verification, the real and actual spreading of both in this that God in his holiness hath spoken it; It shall certainly be so; for so saith the Lord of Hosts. The first priviledge is laid down in this plain conclusion, They that in a Deluge of corruption are yet emergent, and bear up against the stream: they that in desperate and dissolute times dare yet prove that they fear this Lord of Hosts, and think upon his name, they are Gods own, his peculiar. For so first the *Rabbins* interpret this word, *Segullab*, by *peculium*, *peculiare*, *proprium*, *speciale*, *præcipuum*, *singulare*, God hath a propriety, a specialcy in them. But I meddle no further with that first priviledge; it hath been the subject of a Sermon already: pass we then to the second priviledge;

Which is, That Gods fearfull and faithfull servants are his choice and reserved Rarities. He is the great Preserver of men, but for his own he hath a special Reserve or Cabinet to lay them by themselves: at lest their state and condition is well expressed in the nature and worth of Jewels. For this same word is by the same *Rabbins* also rendred in those term of *Argentum*, *Aurum*, *Lapides preciosi in Thesauo*, *Thesaurus dilectus*, & *res desiderabilia*. And therefore the *Geneva* translating a flock, are far short of this words *Energie*, which we find  
but

but in two places of Scripture beside, and both forcible to our present purpose. God uses it, and chooses it in *Exodus* 19. 5. for the decoring of his own people, the house of *Israel*, who there he promises on their obedience shall be his chief treasure. And then *David* (with more advantage to us still) uses it in *1 Chron.* 29. 3. to express some reserved choice Jewels which he dedicated and destined to the decoring of the Temple, the house he intended and prepared to build for the Lord. Now those pretious stones we call by the name of Jewels, are a kind of natural glass, made out of a subtile mixture of earth and water, saith *Albertus*. Others conceive them to be but pure Metals, as *Plato* imagined the Adamant a further excoction out of Gold. Another describes them to be a kind of Light daintily confined to a terrestrial thickness; but however framed by his divine hand, who worketh all in all things; mention we find of their use and esteem even near the beginning, in *Job* 28. mention of the Onyx, Saphir, Topaz; describing paradise, and naming *Havilah*, *Moses* adds there is *Bdellium*, and the Onyx stone. The *Israelites* borrow Jewels of the *Egyptians*, and *2 Sam.* 12. 30. *David* takes the King of *Rabbath* Crown of a Talent weight, set with precious stones: And mention again we find of precious stones brought by the Queen of *Sheba* and by *Solomon's* Navy, *1 Reg.* 10. And that of the Prophet shews an ordinary use of them. Can a Maid forget her Ornaments, or a Bride her Jewels? But above all other, two places of Scripture, the 28. of *Exodus*, and the 21 of the *Revelation*; In the first is

*Aaron*

*Adams* Brest-plate, with twelve precious stones figuring the twelve Tribes : And in the other, the new *Jerusalem*, the City of God with her foundation on twelve precious stones, shadowing out the twelve Apostles, both conferring much strength to this Assertion.

5. To descend then to some (but few) particulars in this Resemblance, look first how the stone or Jewel depends not on the Merchants Report or mad credulity of the vulgar : their Honor, and Esteem, and Approbation is from a skilfull Lapidary, an exact Work-man, a cunning and profest Jeweller indeed : So the Apostle sleights the approval of common breath : I pass not to be judged by you; not he that commends himself to others, or whom others, but whom God commends. So 'tis here a comfort drawn from the *Mine*, *You shall be Mine* (saith the *Lprd of hosts*.) 'Tis I lay claim that will justifie you; *Who shall lay any thing to the charge*, not of mans but of Gods *Elect*? Let the base world put you to the touch and trial; I will avouch and warrant you sound and good amidst an heap of dross and counterfeits : And hence that difference noted by our Saviour, That which is vile among men, is highly esteemed of God : and contrary, Men devise to put him by whom God will exalt, *Psalms* 61. 4. And no wonder if a gracious servant of God see himself so used : God himself was abused so. The stone which the Builders refused, threw by among the rubbish, that God made (saith *St. Peter*) elect and precious, and set him right in his own place again, the Chief, the Headstone of the Corner, where both wals meet to support both Church



Church and State. The world may guild, enamel and perfume great ones, and proceed in prodigious flattery, till it come to Suffumigations and Altars, as we read of some both Heathen and Christian; and yet these Deifications, & these Canonizations come to such as are in Gods sight abominable. Against may and often doth account such as dross as have his Image and Supercription, such as are encircled with this Motto here, of *Faciam eos in Gemmas*,

————— *In that day when I make up my jewels.* The world will say to a righteous man, if nor rich, nor potent, sit here at my footstool: but God that sees the heart, and beholds the radiance of his wedding Garment, and how clear it sits upon his soul, will say as in the Gospel, *Friend, sit up higher.* The world casts dust and obscurity upon them that are good; But God makes that true of them which is spoken of *Brutus* and *Cassius* in the funerals of *Junia*, ————— *Eo ipso praefulgebant quod non visabantur.*

The world cries up the Noble, the Rich, the Wise; God cries them down as fast, Not many wise, not many noble, not many mighty are called. The world proceeds in mischief, and envy, and madness against honest men, as the Church of *Rome* deals with ingenuous Writers. Dare he speak full Truth, and so disgrace her Impostures? Away with him, a Spung and a *Deleatur* shall be dash him, and extinguish him. But God the true Corrector of the press, *Judex* and *Vindex*, upon a Review, comes, and commands with his powerfull *Inferatur*, and re-invests with former honor, re-instates, and re-inthrones his servants, and gives them just cause to rejoyce and say, *This is the Lords doing*

being, and it is marvellous in our eyes : Not unto  
 as O Lord, not unto us, but unto thy Name be the  
 Glory.

Secondly, *Jewels* by reason of Gods working  
 them out of the rough and first *Quarrie*. So dealt  
 he with his dearest *Jewel* that lay from all Eternity  
 in the bosom of his Father, the brightness of his  
 Glory, and the engraven form of his Person, Heb. 1.  
 in whom though there was no sin to work out, yet  
 was in his humane nature, cut from the same quar-  
 rie; clouded with afflictions, and compassed about with  
 all mans infirmities; in his birth Daniels stone cut  
 forth without hands, Dan. 2. 34. and in his death  
 Zacharias stone graven, and out full of eyes all over,  
 Zach. 3. 9. Not to mention those main Furnaces of  
 affliction, whereby he was consecrate and polishd  
 for us. And yet as in the midst of all, to give a taste  
 of his Divinity, God transfigur'd him on the Moun-  
 tain, made him shine as the Sun in his strength: so  
 when his time was fully come, the day that this  
 Jewel must be made up. First, his Body is glorified  
 on earth, and then assum'd into Heaven, and a  
 place for this precious Gem at his own right Hand,  
 above Principalities and Powers, and a Name given  
 him above all names. And now that blessed Face  
 wherein the Jews saw no beauty, yet was fairer then  
 the sons of men, which they defiled and spit upon, is  
 ador'd by Seraphims, and both Heaven and earth are  
 full of the Majesty of his Glory. Now God observes  
 the self-same method in all the rest; finds them out  
 among the refuse of the world, amongst flocks and  
 herds of Nations; from the first rude quarrie of the  
 Chinos, from utter vacuity and nothing, assembles  
 their

their atoms and smallest dust : breaths in a lively spirit, exalts, purifies it, grafts on it Knowledge, Faith, Love, Holiness ; and having begun a good work of Grace, never leaves it till he bring it to perfection, filing away their dross, and grinding out their grains and Ites, and clouds of corruption, till he hath refin'd them to a brightness ; as in St. Paul a rough stony-hearted persecutor, wrought by certain scales and barks pull'd away, *to become a chosen vessel to bear his name among the Gentiles*, Act 9. A bright Star on earth, and now a glorious Saint in Heaven.

3. *Jewels* then thirdly they are for that care and love which God affords them : men prize their Jewels, Reserve them curiously, take a glory and perplacency in possessing and wearing them. So God having bought them at a price inestimable, *purchased not with corruptible things, as silver and gold, but with the blood of Jesus Christ, as of a Lamb undefiled and without spot*, then he sets his heart upon them : all his delight is in the Saints that excel. Those he renders *as the Apple of his eye*, sets them as *Josiah* for a seal and a Signet on his right hand ; hides them under the shadow of his wings ; and so also God glories in them, and holds them out to the amazement and confusion of the world of gross and earthly souls, which are as foils to their perfections, and commands them to do him grace, and to be an Ornament to him. *Let your light shine, &c.*

Again, The Comparifon would hold (for the task is easie to pursue an Allegory) for Rarity, *Rari quippe boni* ——— *apparent rari in gurgite Vasto*, in a sea of froth and foam : and for the place, and manner

manner of breeding and growth. But I forsake the rest, and chuse to insist only on Properties, respecting which Righteous men are justly term'd Jewels, and chiefly two; of clearness and lustre first, and then of firmness and solidity, which are the *Urim and Thummim* of a Christian.

1. In the first precious stones excel, being compact of the finest Atoms; and this holds well: for as while we admire the pure Orient Pearls, the radiant and sparkling Carbuncle, the serene bright Saphir, the green Emerald and the like, we may raise our contemplation to the beauty and clearness of the Stars and Sun, and so ascend to him that struck *light out of darkness* at the first, that dwells in perfect Beauty, and in light inaccessible, and covers himself with *Light as with a garment*: so in a spiritual manner that Light of Grace in his servants, attracts others also to behold in them, Him, who is *Pater Luminum*, the Father of all Illuminations; and so that fair and pure soul which gives Light in the darkness of the Body, and night of Ignorance, returns with advantage to him that gave it, with the gain of other souls wonne by beholding their chaste and illustrious conversation. They tell of Diamonds belonging to some of the house of *Luxembourge* ( and *Theophrastus* has it of other stones ) propagating their Species, by turning first the circumstant ayr into water, and then contracting that water into a more earthy substance like themselves. But it is true of these precious and living stones, who *born of Gods immortal seed*, by a new Light shot from Heaven, do likewise in Reflection, and by aggregation, assimilation, and an ardent sympathetical combination and

and communion, work others to the same conformity of the godly Nature, inspire, illumine, and propagate others with a kind of Divine Generation. And as that Godlike creature, the child of Heaven, and *Gods first born, Light*, when delivered from the womb and jaws of Darkness, is able to deliver over it self without ceasing, without Annihilation, Fraction or Diminution; and as Love in moral minds, and true Charity in Coelestial souls, not leaving its own habitation, will walk the round to those spirits which are capable of its Society; And as God the Son is of the Father, God of God, and Light of Light, and Love of Love (*For God is Love as he is Light*) so are his Regenerate and Adopted children also, *all from him*, and one enlightened from another.

Secondly, Solidity, firmness, constancy; the Christians is a standing *Credo*, (it was wont to be so) *Lord I believe*, without distrust, whether my understanding comprehend it or no: without curiosity to be further confirm'd by Miracles; Lastly, *Credo Audacter*, without dissembling or fear to acknowledge it. This is *stereuma*—in Col. 2.2. that firm and full assurance of Faith; I mean in Resolution not to alter or shrink; as was in courageous *Josiah* ——— *I will serve the Lord*; and hearty *David*, that endured much and long, yet he recedes not from his Vow: no, *I have sworn, and am steadfastly purposed*; And *Job*, though he dyed for't, yet it should prove no this way dissolution. And for this cause God allows the Name, calls it *the most precious faith of his Elect*, and chides those Recreants that Recoil so easily ——— *O ye of little faith*; Those are no right Jewels of his, they are but *Glow-worms* and Hypocrites

*Hypocrites*, or as glass and Sophisticate shels, and vicious stones, which have an inconstant and languishing shine, or whose splendor is only in a morning, or under a clear sky, and lasts not in gusts and storms of persecution, or which in age decrease in Grace and Vertues, and come to lose their abilities: No, tis said of Gods *Palms* and *Cedars* that they flourish on, and bring forth more fruit in their age: And for this firmness, even moral men have made strange approaches, and profess the conquest of it, resolv'd to retain their vertue and honour untainted, maugre all the rage of bloody tyrants, and either allurements or encombrances of a base and vicious world. How much more Christians to endure the torture, the Rack, the fire, that which is the Crasis of all these, The Inquisition; to despise that tryal of cruel mockings, and resist even to blood, and ready to lay down our lives, rather then betray or prevaricate and shuffle in the cause and quarrel of Christ Jesus and his holy Church! As no sin shall tear me from that Root of Gods Love: so I am perswaded, sayes the Apostle, *no affliction*, Rom. 8. ( and he had good store ) shall slacken my hold upon this Rock, shall sever me from that love of God which is in Christ Jesus my Lord.

Other Properties they ascribe to precious stones, and some such as are marvailous. The Jasper ( sayes *Pliny* ) was wont to be worn in all the Oriental Regions as an Amulet against poyson, and is of vertue to expel noysome dreams and Visions, to clear the eyes, and assists against all adversity. So the Saphir in a Ring or Amulet contributes toward all prosperity, encreases Devotion, and helps against



Ire, Envy, Sadness ; The Sardonyx against Pride ; The Chrysolite against pusillanimity , all melancholy fears and follies : The Turkeſe they ſay delivers from imminent dangers, and diſcovers them when they are near ; The Topaze from phrenſie and ſudden death ; The Chryſopraſe avails againſt covetouſneſs, as the Beril is a hater of idleneſs ; Finally ( for I may not reckon all ) the Diamond for frienſhip ; ſtil'd therefore the ſtone of Reconciliation. The Hyacinth is powerful to procure chearfulneſs, and to preſerve from thunder and lightning, and all diſeaſes. The Amethiſt good againſt ſurſets and drunkenneſs, and advances men to the favour of Kings. Others are reported vertuous, ( and thoſe I am ſure you could wiſh me ) to help a man to eloquence, and to make him quick of diſpatch. But now I confeſs I allow not this for a point of Divinity, nor put it to you as a piece of good Hiſtory, for in the ſtories and traditions of theſe things, I doubt not but there is a maſs and mixture of præſtigious vanity and untruth ; yet am not I of their mind utterly, that think all Jewels void of all efficacy ; for doubtleſs as we believe the influences of ſtars , and vertues of medicinal herbs and Roots, ſo tis not diſagreeable to Reaſon, that in theſe glorious creatures the Creatour may have impreſt ( beſide their luſtre ) ſome other ſecret teſtimonies of his excellent power, which not only for that God vouchſafes here by them to deſcribe the excellency of his Saints, and calls his own bleſſed and beloved ſon by that Name of a precious ſtone , but alſo I am the apter to believe by reaſon of thoſe two places of Scripture which I named before. The 28 of *Exodus*, & the 24

of the *Revelation*, to which again I refer yourreconsiderations.

Allowing then a possibility for many of these Properties in precious stones, we may reduce all to two Specialties. 1. They do encourage to good. 2. And preserve from evil, both of sin and punishment; and herein however qualified in themselves, they may surely be of good use for us to make an apt resemblance, and to express the condition of righteous souls: such servants of God as fear him and think upon his name. These are Jewels to the world in example, stirring and provoking others to emulation: shining in the *midst of a crooked and perverse generation*: And these are they that like *Lot in Sodom* restrain the vengeance, and overwhelming *storms of fire from Heaven* upon a world of ungodly wretches. These are those blameless souls, who when *Achitophel* and *Haman* are hanged up with all their rotten pollicies and *ragion di stato*, shall shine, and whose *light* God will make to *break out as the morning*, and to rise in obscurity, and their darkness to be as the noon day, and then they shall be call'd (according to their qualities) *the Repairers of the breach, and Restorers of the paths to dwell in*, *Isay* 58. 12. But the cunning Statesman laughs at this, and shakes his head to think that honesty or Religion should prescribe to such Grandees, and Superintendents of fine but unrighteous Policy; That the Bible, or the Rules, or the grace indeed deriv'd from thence, should afford a way of enabling men in discharge of that Duty which is seen in Governments. *Lucian* he likes, but *Machiavel* admires; those are his Scriptures. Yet let such a man take

the experimental proof of this from secular story. *Seneca* the Jewel of *Neroes* youth, and a braver Defence and Ornament then that so famous *Jasper* of his, wherein he was pourtrai'd, arm'd compleatly; but his Armour of proof was *Seneca*, preserving him five whole years in a form of Regiment equal to the best of his Predecessors. But his Jewel once thrown away, he fell to all excess of wickedness. Or if a Scripture-story may pass, let him look on that *2 Chron. 24.* it may serve abundantly for all Examples. *Joas* a yong King, yet *does right in the sight of the Lord*, so long as his Jewel lived; the Text is plain, all the dayes of *Jehojada* the Priest, *ver. 2.* Collections for repair of Gods House, Oblations and Sacrifices renewed; But when this Jewel was call'd for back to Heaven to be treasur'd there at *ver. 17.* come the Princes of *Judah* (no worse) and they crouch & make obeysance to the King; for what? for a change of Religion, and how succeeds it? as they could wish. *For the King hearkened to them, and so they left the house of the Lord God of their fathers, and served groves and Idols.* And as in States and Common-wealths, so in Cities, and Towns, and private Families Gods servants in the due preservation and practice of Piety and Goodness are as means of encouragement to others; so causes also of Restraint from evil of sin, many sins of swearing, whoring, drunkenness, and consequently preventers of Gods judgements for such sins. As *Moses* interpos'd himself as a precious Jewel of excellent vertue in his prayer: and *Aaron* with his fire betwixt the living and the dead, and caused the Destruction to stop there. So no question while  
just

just men live, the whole Countrey, Town, Family is the better blest; and when they dye, God takes them away *from the evil to come.*

So far the bodily part of the Sermon in the explication of this Second priviledge of Gods servants, *They are his Jewels.* Now to infuse a soul by breaking this speculation into practice, into such uses as I account the very life of preaching; For our first useful extraction then is to teach us wherein consists true Honour, Joy, Nobility, Blessedness. 'Tis not in the endowments of Nature, not in thy large capacity, or faithful memory, swift apprehension, thy penetration of judgement or facility of Elocution, not in thy height or depth of learning; no, nor in the exercise of moral vertue, thy valour or thy bounty, though these are Ornaments I wish on all my friends: much less is it in thy purse, or clothes, or titles. Not though thou wert a *Joseph* or a *Mordecai*; to feed in Gold, be dress'd in Purple, sit next the King, and be call'd his cousin, which are reckon'd in *Esdra*s for the prime favours of an earthly Monarch; for alas, all these things mayst thou have, and yet be but a meer worldling, and after devolve to a worse master. Kings may give their favourites, and Popes bequeath their darlings and their Nephews earth and ayr, Title & Territory, and make them Lords of so many Parks, Mannors, Honours, Towns, Counties: Yet if but one victorious Army of boyes or Pefants chance to over-run a Kingdom with noise of *weapons*, as the Prophet describes it, and *rowling of garments in blood*, what then becomes of all their glory, their Pattents and painted wax? If then you seek for right enobling,

and to be truly honorable, or if you would be men of good estates indeed, and enjoy certainties and perpetuities, study to be in the favour and protection of the Lord of Hosts; for then however it go for this world, you shall be sure of Eternal blessedness in another, *at that day when he shall make up his Jewels.*

Secondly, a contrary use for all those wretched souls as pride themselves in being none of Gods Elect, that mock at mention of Grace and Godliness, whose language is fully recorded in the second of *Wisdom*, and their Posterity to this day praise their saying, and continue the same frontless impudence. A Race of impious scorers, *Solomons* fools, imagining it the utmost of disgrace that can be stuck upon them. to be call'd or counted Religious, or Lovers of God, a profession fit for a crew of sullen melancholy simpletons. Mean time in what a fearful condition do these Jewels of the Devil live! and glory in *their shame* and perdition! for let me speak to some one roaring Leader of this band, and say, who hath bewitcht thee into this Delusion? It may indeed advance thee to some friendships and full tables, that thou art a full sweater, a curious drunkard, or an Eloquent Historian of those sins wherewith thy body bewrayes thy youth to have abounded. and yet thou art content to belye thy self in the Relation; and being thus far from remorse, thus given over to a Reprobate mind, thou art not able to conceive the Apostle, where he tells thee, *they are without hope that are without God, and that it is a fearful thing to fall into the hands;* what is it to fall out of the hands of the  
the

the living God ? and so that he which made thy soul, filled it with noble faculties, offers it Grace, and Holiness, and Purification, should be forced by thy wilful rejection of Grace and Mercy to give over his work, to cast thee off for ever, that thy soul should contract so much dross and defilement ; thy works of darkness so extinguish all impressions of Light and Beauty, as thy Creator should not, I am sure will not own thee, but say to thy everlasting horror and astonishment, *Depart from me, I know no such workers and boasters of iniquity.*

Thirdly to trie our selves ; Dost thou believe that God esteems thee as a Jewel, purchased by Jesus blood, and that he sets his heart upon thee ? O take heed this be not vanity and mad presumption ! Reflect on what we said last of those properties inherent or ascribed to precious stones, and shew me first thy faith by thy works : What are the vertues and precious operations of thy faith and profession ? If thou beest of a refined and sanctified nature, thou wilt be a grace and an honor to thy God ; And where is that thy love to his name, thy zeal to his glory ? and then is thy life operative upon others, by thy example won to goodness ; Art thou precisely carefull and curious to preserve others, specially those within thy charge from Ignorance, Idleness, Profphaness, Wantonness, Bribery, Drunkenness ? Or on the contrary, Is thy manner of conversing with men scandalous and ignoble, sinfull and shamefull ? O remember then, however thou mayest have a name to live, thou art but dead, though thou seem pure in thy own eyes, or the applause of Parasites ; yet those eyes truly

N 4

enlightned,



enlightned, would see thy own deformity, that thou art yet in thy sins, and not cleansed from thy wickedness; yet in thy pure, that is, thy impure naturals, and far from being any Partaker of the divine Nature. Consider then our selves by those two properties especially, Solidity and Clearness. First, Are we firm and sound, no counterfeits, constant in the practice as well as profession of Christ? Never worse times then these of late, but never better times for trial: And if our hearts have been preserved unshaken, there is yet a Scrutiny and an Inquest after our Holiness, and Purity, and Clearness; for God will have his Jewels untainted. Our God is of pure and fiery eyes, and no impure thing must carry in his sight: Come out saith God, and touch no unclean thing, and then you shall be precious in my sight, be my *Sons* and *Daughters*, 2 Cor. 6. In those precious stones on *Aarons* breast-plate was engraven Holiness to the Lord; and Gods material Temple so beautified, typically prescribes what those souls should labor to be which God vouchsafes to make Temples for his holy Spirit. Unclean spirits inhabit wicked souls, but the holy Ghost takes it in despite, is grieved and quencht with our pollutions: and so for God the Father, *the Father of Lights*, he will not endure the deeds of darkness under colour of his service. Pure religion and undefiled even before God the Father, is in a main branch to keep a mans self unspotted of the world, *James 1. ult. i. e.* escaping the corruptions which are in the world through lusts. *God is good to Israel, i. e.* to all that are of a clean heart. Indeed a Jewel of God, *αἰθρὸς τιμὸς*  
hath

hath its honor thence ; *vocatus fuit inclutus* is the Paraphrase, so called for its excelling Purity. And so lastly in reference to our blessed Lord and Saviour Jesus Christ, that redeemed us to be a peculiar people to himself, and like himself. *Tiberius* would not suffer the image of *Augustus* in Ring or Coin to be born into any unseemly Place ; so the adopted Sons and Servants of God will be carefull of disgracing the glorious Image of Christ Jesus, sealed and imprinted in their souls, by admitting stains and blemishes ; but be carefull to abstain from the least appearance of evil, *and to purifie themselves, even as he is pure* ; because till then he is not thoroughly enamour'd of his spouse the Church, till her neck be comely with rowes of stones, till she be as the Rose and Lilly, all fair, and no spot in her.

Yet all this is spoken, and must be taken with the Apostles Caution and Restriction, not as if any had, or ever could attain perfection here : No, they reckon a number of infirmities that the most precious Jewels are subject to. There is *Fumus & Umbra, Nabecula, Scabrities, Capillus, Sal, Punctum, Scobes, Plumbago, Ferrugo, Rubigo, Vomica*, which distain the purest stones ; So in the choicest of Gods people, in the rarest vessels of his honor prepared unto Glory, remain those Reliques, like Clouds and Ices. They have all their grains, and spots, *& Delicta quotidiana incurfionis* ; and St. *Austin* speaking of the Churches brightness and perfection, adds — *Ad hoc Electa, non ut jam sit talis, sed ut ad hoc pareatur*. Their goodness may be true, because unfeigned, but not altogether fair, save only by comparison. So hath sin  
poisoned

poisoned the fountain, and such a physical and real Influence it hath on all mans habits and actions. And if the estate of the best and purest be no better, what shall we boast our selves, who as they say of *Northern Jewels*, that they are of a vicious softness, and will not endure the file ? so certainly in respect of the primitive Christians, when the Church was a true heaven upon earth, we are as far from the brightness and miracles of their works, as from their firm and miraculous faith. It remains that we encourage our selves, and stir up the Grace of God that is in us ; and though we cannot approve our selves in a perfection to a perfect God, in whose eyes the moon shines not, ( saith *Job* ) and the stars are impure, yet if we be but vigilant to dress the paradise of our souls, and keep out the Tempter, preserving our breast as a garden enclosed, and a fountain sealed up ; if we but earnestly contend for the faith once delivered to the Saints, and labor to shake off the sin that cleaves so fast unto our nature, if we run and press to the mark. and strive to purifie our selves from all filthiness of flesh and spirit, and to grow up into full holiness, such is then the manifold Grace, and Goodness, and tender mercy of our gracious God, that he not only assists, but accepts of our weak endeavors and approaches, so far as to impute the very Act of cleansing and obtaining pardon too, to such a frail condition and contention. We do not, we dare not say with *Bellarmino de purg. lib. 2. cap. 10.* it pleases Christ to joyn our satisfactions with his own ; but by our complying under the hand of God, and intention and love to work according to the influx of divine

Grace

Grace, we do by his indulgence impetrate for those sins, for which we can never make compensation. And as the Scripture enforms us of a cleansing by Redemption, and Remission through the blood of our blessed Saviour, and a second by application of that blood, and a third by infused Regeneration; so there is a fourth of mortifying and repressing of Concupiscence, subjecting to the Regiment of Grace, and also in renouncing and expelling sin by the contrary Acts of vertue and obedience of faith, and works of Light expelling Darkness; wherefore the Apostle saith, *All that have this hope in them, have purged themselves even as he is pure*; And again, *You have purified your souls by obedience to the Truth, through the Spirit*, 1 Pet. 2. 22. Here then for a close, falls in fitly that exhortation of Zophar in Job 11. 14. *If iniquity be in thy hand, put it far away, and let not wickedness dwell in thy Tabernacles; for then shalt thou lift up thy face without spot, yea, thou shalt be stedfast, and not fear; thine age shall be clearer then the noon-day; thou shalt shine forth, and be as the morning*: But all this is still upon that condition in verse 13. which is, *If thou prepare thy heart, and stretch forth thy hands towards him*; which puts us in mind of Invocation, and the use of Prayer for Gods assistance. For as it is with Pearls according to the dew which it receives from Heaven in quantity and quality, so doth the shellfish breed her Pearl; and after the Measure, and Showr, and Proportion, and Infilment of divine Grace, which our souls drink in, we increase and grow in Purity and Sanctification, and therefore we should put this into our hourly Letany, as the woman

man in the Gospel ; *John 4.* Lord evermore give us  
of *this water* : We know Lord in our selves there  
no more goodness then in the mass of mankind  
in the rest of our fellow dust and pebbles, but that  
thou by thy powerfull Grace and holy Spirit art  
pleased to drop, and pierce, and work upon us,  
and purge away our dross, and make us thy blessed  
work-manship, created in Christ Jesus unto good  
works ; we have nothing, can have nothing from  
our mixture or specifique forms, or power of those  
materials whereof we consist ; and therefore to that  
end we may work, Do thou first work thy Will on  
us, instruct, inform, inlighten us ; cause thy face  
to shine upon us, and so quicken our dull and earth-  
affecting souls, that they may conceive an heavenly  
fire, and ardent affection, and intention, by working  
together with thy Grace, and so causing us in the  
end to work out our own salvation through Jesus  
Christ, to whom, &c.

S. D. G.

---

THE



THE THIRD  
S E R M O N.  
*At Oatlands.*

---

MALAC. 3. 17.

*And they shall be mine, says the Lord of Hosts,  
in that day when I make up my Jewels.*



His Text at first and second opening afforded us a double privilege of Gods people in reference to their owners. Stiled here by his high and stately Title of *Dominus Exercituum* ; First, *They are his own, his peculiar* ; and then *they are his Jewels*. In handling the first Priviledge, I endeavoured to discover a Mine of Consolation even in this ; and drew certain Materials from this Mine ; namely , the radiant mingle of Light and joy



joy discernable in a Christians Profession; Disposition, Conversation. Secondly, the Connection and Combination of Graces and Mercies from God observable in this Text, pitcht like a Tabernacle with Curtains and Coverings, with Loops and taches of comfort coupled one to another in Conjunction. And thirdly, the Expansion and Dilatation thereof over all Adversity: & then the conserve & Complication of all our comfort in our great Protector, who is *Dominus Exercituum*. And lastly, I set on the Crown and consummation of all Consolation in Christ Jesus. In our Discourse upon the second priviledge of Gods servants, in being his Jewels, was shewn in what respects especially this Metaphor is maintained; and in what qualities the resemblance chiefly is most clear and useful to us. All which being done, that which is left us now to do, is a Retrospect and a Prospect: to look back first to the very Ground-work and Foundation whereon God layes this whole pile of Comfort, which will be found to be nothing but his holy fear; and then we are the more chearfully to look and go forward with the end of our Text and the end of our Faith, and Hope and Prayers; that in the work of God upon our bodies and souls in those several dayes wherein he promises and will perform *this making up of his Jewels*; which dayes are four. First, the Day of punishing the ungodly. Secondly, the Day of powerful preaching the Word; then the Day of Death; and last, the Day of the last Judgement,

Our first business (and it is indeed the main business) is to look to our Foundation. *Other foundation can no man lay, but what is laid*, saith St. Paul, that

that is, *Christ Jesus*. That's most sure, but so is this also, *that every one which calls on the Name of the Lord must depart from iniquity* : and this again as sure as the rest, that without instruction and divine wisdom no man is able to do that ; and then the only way to that wisdom is This Foundation of Fear, *The fear of the Lord is the Beginning of Wisdom*. And there God begins here, and we must follow his method. Look back into the former words, and you shall find the qualification of his servants. Those that he allows for his, and will one day reserve as his jewels, are they that in perilous and corrupt times do fear before him, and think upon his name : They, there is an Emphasis to be placed on them. They, and none but they shall be mine. Three things we may touch in this observation : First, God requires this qualification. Secondly, we are to enquire after it in our selves. Thirdly, to comfort our selves in Gods Grace and Mercy in this Appropriation, that both this Amulet is tyed to a mans own bosome, and also all consolation in God grounded upon his Fear.

First, God will have such as are capable of this Description here ; no talk of comfort without this qualification ; when St. Peter sayes, *God is no acceptor of persons*, *Act. 10. 34.* that word is but a regar-der of Faces, and refers only to that distinction which he had newly learnt of God, to be no longer an im-  
barment, a wall of partition, that is the difference of Jew and Gentile. A Jew was now of no more advantage, no better accepted then any other nation : but in the next verse, he assures himself, and his hearers, and us, and all : that ὁ θεὸς φοβούμενος, He that fears

fears God, is αὐτῷ δεκτός, That's the man, by way of  
 Excellency. That man that fears him, shall not need  
 to fear his being accepted of him, and so God is an  
 acceptor of persons: a curious Decipherer, an ex-  
 act culler out of such as shall be his servants, takes  
 no mans word: *Veneris commendat epistola Marti*,  
 — that's usual among men; a great mans or a  
 great womans letter; and we esteem it of weight,  
 that poor addition of a proper, of an handsom mans  
*But God sees not as man sees*, sayes Samuel at the  
 sight of many proper men; *looks not on the outward*  
*appearance*; but what we ballance least, is of most  
 value with him. Honesty, Religion, an heart in-  
 dued with a holy fear of God. And then though  
 it is said *his thoughts are not as mans thoughts*, yet  
 he tells us here, that man only that finds God in his  
 own heart, is *a man after Gods own heart*: and  
 that so thinks upon Gods name, God will so think  
 upon him, that he will hear him; hearken to him,  
 and set him down in the Book of his Remembrance,  
 in the former *verse*; and in this *verse* of my Text, he  
*will own him, make him up one day for his jewel, and*  
*spare him as a man spares his own son* that serves him.  
 So that all this cry and trail of Blessings before, and  
 in, and after the text, depend upon, they belong to,  
 and listen after that which is past, of Fear and De-  
 votion. For it were not fit that any person un-  
 qualified should have so large, so excellent a por-  
 tion as this, which embraces, which contains all that  
 the soul can receive here or hereafter; For God  
 changes not their tenure, not his very term of *minis*,  
 at that last, and dreadful, and joyful day of Judge-  
 ment. But then it shall be made evident in the eye  
 and

and a truth enforced upon the hearts of all such soufers at Religion as are mentioned in *cap. 1. ver. 13.* The wisdom of all such prophane contemners of Devotion, as say it is in vain to serve God, and what profit, &c. at *ver. 14.* shall be blasted and confounded, and then you shall discern, sayes the *18. ver.* then you shall find a difference betwixt the Righteous and the wicked, *between him that serves God and him that serves him not.* But in mean time those glorious and these gracious *Speranda & fruenta* are all incorporate in these *Agenda* here. God will have such a field for his seed, such trees to graft upon, such Materials to raise his Temple. Otherwise as no earthly Prince how gracious soever will hear and hearken to, and put such a servant down in *his book of Remembrance* as shall apparently forget his duty to him: so God hath testified abundantly that on *Israels* defection, he will neglect his own Property & Propriety, his own choice of his chosen *Israel*, & they, even *They* shall be the generation of his wrath, *Ier 7.29.* liable to that fierce wrath of that God who is a consuming fire, & a generation of his wrath, fuel of his wrath, till their end here, and of his endless wrath hereafter. As it is one way upon Repentance he blots out all their sins from his Remembrance, so from his Remembrance, he blots out all the Promises of this book upon their contempt; Forgets then what he had said of his first-born, and rebuking even kings for their sakes, his dear Child for whom his bowels were troubled; the Signet on his hand, tender as the apple of his eye; heires by Promise; All, all evacuated; because all sub conditione, of applying their  
 O hearts

hearts to the Covenant : and that Covenant is here  
 establishd and renewed with us in these terms of  
*fearing the Lord, and thinking on his Name.* This is  
 our first particular in this Foundation of comfort  
 to look to our qualification, because God admits  
 none but of this temper. The second by way of  
 application to every single brest, is to search and  
 examine our selves whether we have this blessed  
*Fear*, and holy thoughtfulness; and so can thence  
 fairly argue and prove our own being *Gods* own;  
 our peculiar priviledge of being *Gods* peculiar. For  
 first this may be known; for the Spirit of God is not  
 in his servants, spiritual men, as the foul spirit by  
 possession or obsession in a Pythonisse, or such as  
 are his senseless utensils, and perceive not the power  
 that transports them, feel not the operation of their  
 Mover: and thence it is that we have so frequent  
 Monitories, ( which were vain and useless if it could  
 not be done ) of *prove your selves, try the spirits,*  
*know you not that Christ is in you except ye be Repre-*  
*bates?* And indeed though a man will find, or faine  
 to find a Dictamny, a medicine made of wine, and  
 noise and company to throw off the Arrow; and  
 some men think it *probatum* that there is (in this  
 sense) a sword-cure, that is, there is an easie way to  
 heal up any wound that the sword of the Spirit, the  
 word of God in the Ministry of his servant can  
 make; it is but sleighting the Preacher, or allowing  
 him for a blunt or bold fellow; and the Sermon a dull  
 or a dry piece; yet such a man knows he does but  
 dissemble in all this, and *withhold the truth of God in*  
*unrighteousness*, bemisting and darkening his own  
 conscience,

conscience, or else that *Cassandra*, that Prophet in his own bosom, ( if she might be heard ) would make him wiser : teach him better and clearer, then the most illustrious Divines, that is the best, that is the plainest Teachers. For that incorrupt and incorruptible Judge is joyn'd in Commission with the Holy Ghost *to lead us into all Truth*; and to bring all such, that is, all needful truth to our remembrance. The *Spirit of God bears witness*, but it is *with our spirits*, and so enables us to pronounce sentence of self-clearing, or self-condemnation. When therefore I dare knock at that privy Chamber door, at that closet, and dare ask that question, Am I a Divine Royalist, a true Deilist, a godly Christian? One of Gods peculiar? where then is my fear, my thinking on his Name? Do I serve the Lord with fear, and rejoyce before him with reverence? Do I indeed as one of his Royal Priesthood present my body and soul, and all their children, all their offspring, the actions of my hands, and the Imaginations of my heart and projects of my brain *as a lively sacrifice* unto my God? Does my justice and honesty, my chastity and sobriety ( for even these may rise from corrupt springs ) flow from this only consideration? Is the bottom of my conceited happiness any better then a sick mans dream, or mad mans boiling fancy? Do I indeed feel my confidence grounded on a modest, a tender and reverential fear? Does the *Larum*, the remembrance of this strike louder and faster in my brest then all Satans temptations? with *memento Philippe; Henrice, Carole*; not that thou art but a man, but that thou



art no mans man, nor no womans man, nor no devils man taken captive to do his Will: This I must thus enquire, and this when I thus know, then I must resolve with *Joshua*, Let others do what they will; *I and my house*, at the least, I and my heart, and all that is within me *will serve the Lord*. Shall such a man as I that profess Christ and his Gospel, shall I *flie* saith one? *Can I do this wickedness, and sin against God?* Shall I take the members of Christ, and make them the members of an harlot? saith another of Gods fearfull and faithfull servants; God forbid: Do I profess to serve that Lord of Hosts, who keeps a book of Remembrance, whose eye is ever zenith, and so pure, that no iniquity can tarry in his sight, and shall I not pass the time of my dwelling here in fear of his most blessed name? And do we, can we think then, nay do they, or can they, (say what they will) can they indeed think in good earnest, can they believe themselves to be Gods peculiar people, and such a Priest-hood and chosen People, as Christ shed his precious blood to purchase, who though they dare not but fear men, and tremble at the sound of some great name on earth, yet have no true fear of God before their eyes; such as dare curse, swear, pollute and blaspheme that very name, in which both we and they profess to look for both Protection and Salvation!

Thirdly, Our third and last particular in this observation about the Ground-work of all our comforts bottom'd on our fear of God, is the joy and blessing the Grace and Mercy, & tender indulgence of God unto us in this Appropriation, that God vouchsafes

vouchsafes to tie this cordial joy fast to each single-hearted Christian, & so admits him under this signet to be of his cabinet Council in the inward Testimony of his Spirit, assuring him & his spirit that he is the Lords own, that so the Joy of his faithfull servants may (as himself hath spoken it) be full, and that not by rejoycing in another, but by finding and feeling the Ground and Principles of true Joy and Confidence in themselves. For I am not therefore honest or valiant, because some credulous brethren, or some brethren of the Sword repute me so, and would so give it under their hands: No, I pass not for yours, or any mans Judgement (saith St. Paul) a silly fame is that, into which a man is voted, or for which he hath a Testimonial or Certificat. I know saith he, *in whom I have believed*; and so every just and justified man lives by his own faith, as well as he lives by that very bread which himself eats. It is no trusting to Salvation implicate, if I pin my soul to that great name of the Catholique Church, and know no meaning of it, but only him that calls himself the Head of it, when he can be scarce, or but at most a corrupt member; or if I make a Pope of that poor private Priest that creeps in at my window. If I freely resign my soul to him, and say I must confide in you, for so millions profess and boast themselves to do; Can I tell whether this *Romist* will cary it to Heaven or Hell, or neither in haste, but make it stay in purgatory (as some souls they tell me must do) till the day of Judgement? I cannot relish that dependance on any mans infallibility; for if I could be certain of their high

Priests election, that all things therein had been rightly and canonically performed, which is very difficult, if not impossible; yet for his low Priest, whom he sends to me, and who for his own food and maintenance, brings me the Sacraments of Penance and the wafer-god to be assured of his intention; (on which they teach the very essence of all Popish devotion depends) they must acquaint me how I shall be a Searcher of hearts, which God hath reserved only to himself; and therefore assuredly as some Papists have openly jeered the pretended infallibility of their Father; so no doubt but his white sons the *Jesuits*, like the Latine Augurs do laugh when they meet in secret, at the open gullage of the world, willing to mistake their infamous mother for the very Catholique Church in the Apostles Creed; and yet our own Ladies in stead of Preserves from St *Austins* boxes of *Prascriptum Legis & Pradicta Prophetarum*, which are soundly mingled with this holy fear in the Text, are content to swallow their conserves of implicate faith and blind obedience, and comfort their hearts with the cold consideration of an Indulgence, when yet the blessed and the blasting, the cordial and yet confounding Truth of God in this point hath wrung (after a thousand wranglings) that plain confession from a learned, but a bitter and violent Papist, that the Church by her Ministerie and Magisterie received of God doth cause us to believe: yet for all that, the very Reason wherefore we believe, is not the Church, but God speaking in us: This is *Stapleton* in his third book of the Authority of the Scripture,

cap. 12. And indeed when all is said and done, nothing but the Testimony of Gods own Holy Spirit is ever able to minister true consolation in believing. *The God of peace it is* that fills us with all peace and joy in believing, if we believe St. *Paul* to the *Romans*, cap. 15. verse 13. But this is not meant of any private whisper or *Enthusiasm*, (which is deceitfull) but of the spirits Testimony, joyned to his Holy Word in the clear evidence thereof, assuring our spirit that God is become our Salvation: and I come to feel and know this of a certainty by Gods Power made perfect in my weakness, which I discern in finding his Holy fear rooted in my heart, and so fixt, that no stout words of prophane, nor incursions, nor invasions, nor seas of overwhelming Corruptions in the examples of godless men about me can prevail over me to abandon my Religion, which is bottomed on my holy fear, and reverend thinking on his blessed Name.

For ( as I have said ) the mercy of our indulgent Father appears not only in tying this amulet to our own bosom, that every man is sav'd by his own faith, and not another mans, but also in the manner of this anchorage; 'Tis his special Grace that my being Gods own is made discernable in the Light imparted to my own soul from his Word and Spirit, whereby I perceive the Covenant sealed betwixt God and me in Christ Jesus. But this is more wonderfull mercy still, that my assurance and modest infallibility of salvation is fastened by his Almighty Power, and so surely fastened to so slender a cordage, so weak, and tender, and bruised reeds as my

Faith and fear are : for these two are to our purpose terms convertible . This fear in my Text hath Gold and Treasure in it, and contains the precious nature of faith too , and discovers the same Efficacy and Properties of lively faith : so that he who possesses, or is bereft of it, is so of God himself ; See for this, *Jer. 2. 19. This is an evil and bitter thing that thou hast forsaken the Lord thy God, and that my fear is not in thee,* saith the Lord God of Hosts. So he puts Fear for our whole Religion. So rare a Builder is that Lord of Heaven, that as he made the Heavens themselves, and the earth of nothing, and hung saith *Job*, the earth in the midst of the air upon just nothing : So in this mighty work of Grace, when I am afraid of not being fast enough, his goodness makes that very fear the means of fastning and confirmation, and anchors my assurance to my fear. Behold the unsearchable and unspeakable riches of his mercy in this, that he forsakes not man therefore, because he finds not in flesh and blood the Purity of Angels, but as its said to *Levi, Mal. 2. 5. My Covenant was with him of life and Peace, ( and Life and Peace include all Blessings ) and I gave them to him ; For what ?* Observe it well ; The free Grace of God in this exchange. I gave them to him, *for the fear wherewith he feared me,* and was afraid before my name : and just such is the Appli-  
 cation here of all this consolation ; for God hears and hearkens at *verse 16.* and a book of Remembrance is written before him ; for whom now all this, and for what ? *For them that feared the Lord, and thought upon his name, and they shall be mine, for that*

*I will love them for that inward testimony and qualification, and that inward Testimony and Qualification shall assure them of my love.* Is not this enough to make every one of us say, at parting hence, Well ! *I shall think the better of the fear of God as long as I live, for this Sermon :* Do so in the name of God, and take this further resolution with us ; Never to listen to the harsh and cruel doctrine of the *Romish*, ( which a man would think, were enough to throw down all the rest of their building in unstable soules ; if those souls would but seriously stay to think upon it ; if they would not like unclean beasts, still swallow, and never chew the cud ; and yet since it is fallen from them, they must, their Priests must by the oath *ex officio*, all desperately maintain it, as if they were told openly by one of their own Doctors at the Council of *Trent* ) and that is this, That God will never be so assured, never so contracted and espoused to believers hearts in everlasting love, but even after all their Merits, and Satisfactions, and Penances, and Pilgrimages, and Supererogations too, ( Is it not strange ? considering how wide they open their Ark at first, and assure all clean and unclean beasts that will come in of never perishing ; ) Nay after all Pardons under the swelling seal, and all plenary Indulgences ( Is it not a miserable case ? ) The wretched fluctuating Penitent after ablution, extrem Unction, Absolution, and all must be content to die in discontent, and fall with horror and perplexity of Conscience, and all his comfort in a little faint hope, that it is not wholly impossible for him



him to get through long, and dreadfull purging flames at length to the joyes of heaven. But let us in Gods name still continue to repose our souls on Christ, and resting on this ground of comfort in this appropriation, we shall find no reason to conceive hardly of him who is the *Father of Mercies*, and *God of all consolation*, or impute a rigidness and tetricall sowerness, or rather a tyrannous wrapping us in inevitable damnation. To admit such jealousies, and fears, and suspitions of our Lord here, but wisely learn to compound, and keep close in conjunction that which God hath mixt and put together: That is, a rejoycing in the Lord with trembling, a worship joined with godly fear, and joy in the holy Ghost; and so we may return from his service as the women returned from his Sepulchre with fear and great joy.

---

PART

---

## P A R T 2.

WE are come to our second part, the *Prospect*, the day of our deliverance, and making up amongst Gods Jewels; which day is fore-fold, 1. The day of punishing the ungodly, such a day as some think is described here at *cap. 4. 1.* In such burning days the trial shall be made, and then God will resolve this scruple here at *verse 17.* twixt them that serve him, and such as serve him not; and his Jewels in that day he will save: spare as a man spares his own son, as men incline to favour their peculiar, and their Jewels and Treasure above all their stuff of less value, as men in danger of shipwrack, reserve a Jewel, though forced to unlade the ship of all her other burden; or as they catch away in times of war, or fire, or thieves, some precious thing above all other goods. And this renews the former consolation, that to these Saints which excel in vertue, these precious Jewels, whose faith is precious, fastned on the most precious blood of Christ, belong all those precious Promises of compassing, hiding, embracing, covering, relieving, defending, comforting, setting his eye, heart, soul upon them; of opening his ears and hearkning to their cries; of drawing near, helping, respecting, assisting, establishing, blessing, delivering by Protection, Exaltation, Coronation: and this no empty, but a real comfort including all time. *He hath, and doth, and will deliver us*, saith *St. Paul.* He hath done it to his servants

servants in the evil day, in all their evil days of sorrow, Sicknes, War, Plague, Famine, Prison, Deluge of waters, or of ungodliness : So *Noah* was boxed up in his ark, riding on his horse of wood over all the surges that devoured the world of the ungodly. So in the time of *Ahab*, and in the time of Queen *Mary* in our own land, when the waves of persecution rouled high, and raged horribly, God reserved many Prophets in a cave by means of *Obadiab*, and many thousands that bowed not the knee to *Baal*, or were won to crouch to the Romish superstition, or shrink from the Reformed Religion. This is the mercy of God, that when sometimes the wicked are swept away, as the house of a Spider, when the arrow flies by day, and terror by night, then comes out the Indulgence and Dispensation, *Touch not mine Anointed ; a thousand shall fall before thee, and ten thousand at thy right hand, Psalm 91. 7.* Or if God do not ever in publique calamity give his own a temporal deliverance, for ——— *Cadit & Riphens*, yet he promises to redeem their soul from deceit and violence, and precious shall their death be in his sight, *Psalm 73. 14.*

Secondly. The day of making up these Jewels is understood by some, of the time of powerfull preaching of the Gospel, principally when Christ himself and his fore-runner the Baptist entered on the office of converting the world: so much also is intended here of that *Sun of Righteousness, rising with healing in his wings, & his day-star coming in the Spirit of Eliab, cap. 4. 2.* And we find indeed the time of

our Saviour called the time of Reformation; & surely  
 that powerable Instrument of his Word it is that  
 Jewels are made up. *John* prepared the *Way*, and  
 cleansed the people by baptism to repentance; *Christ*  
 wrought up many by himself, more by his Apostles  
 after; *St. Peter* at one Sermon three thousand, at ano-  
 ther five thousand souls: And in that time of our Sa-  
 viour, those Jewels were made bright, and manifest  
 even to their Despisers: See *Anna*, *Elizabeth*,  
*Zachary*, *Simeon*, whom the curious *Pharisees* re-  
 counted among the base vulgar that knew not the  
 Law; but they then were known for Jewels, and the  
 other for a generation of Vipers. Thus when the  
 World in the Wisdom thereof knew not God, it  
 pleased God by the foolishness of preaching to save  
 them that believe, and to make what the world  
 accounts weakness, his Power to salvation: For to  
 this is ascribed first the birth and breeding of these  
 Jewels; For to which of the Angels said God at  
 any time, *This day I have begotten thee*? But as that  
 speech hath a natural Interpretation of *Christ* our  
 elder Brother; so applyed to us in a supernatural,  
*Of his own Will begat he us by the Word of Truth*,  
*Jam. 1. 18.* which is therefore stil'd *the uncorrup-*  
*tible seed*, *1 Pet. 2. 12.* God makes thee (as he  
 made this *All*) a work of power, but in recre-  
 ating, in producing Light of Christianity, uses his  
 Word and Wisdom to give thee form: so in the  
 New Testament his Word precedes his Miracles; and  
 the Donative to the Apostles first was, *Fieri Vehi-*  
*cula scientia*; such as enliven the Receivers; *For*  
*man lives not by bread only*; and for this cause, the  
 Saints

Saints are called *living stones*, built on the foundation of the Prophets and Apostles, Jesus Christ himself the chief *Corner-stone*. Again, The word as it breathes and gives life, so Light, Grace and Lustre. We cannot with the waxen wings of sense or reason flie up to the Deity, nor as revealed in Christ; and ripeness, and perfection, and rectifying of meer Reason gains us nothing : It loses rather, and builds downward, disclosing the earthly Globe, and shutting up Heaven : Only God is able by the power of his word to take hold of our souls, and like so many keyes apply the graces of Faith, and Hope, and Love to the wards of prepared rational Nature : For the Grace of our Lord Jesus Christ is that which by original Purity, and perfect obedience, and satisfaction in his death he hath acquired to and for all his members. But the noble Instrument to work that Grace a way into our souls, is the declaration of his Gospel in use and Ministry of his Word. Yea the Scripture informs us of Illumination by this same means in the very Angels, *Eph. 3*. But the purest Saints are all in darkness till this flaming light be held from heaven ; no previous disposition in the soul, no Platonick Recordation would ever bring us to the least glympse of salvation, were it not for this dew of Grace, which from the Word we drink into our understanding, and thereby direct our Wills, and even in their imaginations find a powerfull against all those starts and exorbitancies, reducing and bringing into Captivity every thought to the obedience of Christ Jesus. For as health is the absence of sickness, and serenity nothing but the

the avoidance of clouds and shadows ; so the Word, where it comes, hath an innate and genuine property to dispel sin, like *Dauids* harp, driving out *Sams* devil. You are clean (saith our Saviour) *proper* *Sermons*, by reason of the Word ; therefore resembled to rain, medicines, fountains. Such an eager and piercing operation, and opposition as it penetrates the closest sin, and is a Discerner of the thoughts and intents of the heart ; so *Magdalens* whoredom and nest of Devils dislodged ; *Zacheus* swoln to a Camels grossness, abated to the smallness of a thred, fit to be drawn through the eye of a Needle, fit to enter into the kingdom of Heaven ; with this was *Lydia's* heart opened ; all other appliances but charms, or holy water. This mighty word of stones able to raise up children unto *Abraham* ; this the double edged sword of the spirit ; this the fire, and the hammer, and file to frame and work out Gods Jewels from the rough, till piece by piece God thereby hath removed those ruines which through *Adams* fall, oppress all humane nature, and hid away the primitive beauty and perfection of our souls. Lastly, 'Tis this that transforms from Prophaness, Rebellion, Hypocrisie, and purges the most dissolute : *Werewith shall a young man reform ?* of all other the most difficult by taking heed according to thy Word ; and then this Word it is which adorns, and teaches how to hang about the neck and ears of Gods holy ones, all those shining graces of precious Faith, and Hope, and Charity, and Meekness, and heavenly-Mindedness, &c.

And



And therefore in our passage, are we not to take notice of this ? I say, we both Preachers and people ; we first as Jewellers, to sever the precious from the vile ; if speak, to speak as the words of God, and yet to furnish themselves with all helps of learning ; the better to insinuate by Similes and riches of discourse, and so to raise the imagination, and fill the understandings of their hearers : but above all, it points directly at the curiosity of our pains and carefull industry, to be work-men, needing not to be ashamed. They must be work-men indeed that deal with Jewels, specially with cutting them to the life and perfect beauty, and fashioning them in all their points, *that the man of God may be perfect, lacking nothing.* Alas ! if the unprofitable servant be cast out, what shall become of the Malignant, the Covetous, the Proud, the Luxurious ? How are we then to think of that triple charge of *Paster*, of *Jacobs* enduring frost and heat, of the shepherds keeping watch by night, and then of *Le Rugiens*, to devour both Pastor and Flock ? And how are they able to resist, if we assist not, unless we exhort, rebuke, exhort and minister a word of consolation to every soul that is weary ? and then the people to be swift to hear. How precious is the treasure we bring, though in earthen vessels ! Is it not the Word of God we bring and offer you ? To mens words we owe temporary belief, ( *if they speak wisely* ) and a Resignation of our Judgments, till we hear them out. But to the Word of God, which is diffused into a Sermon, ( or else woe to him that makes it ) we owe an absolute Resignation

signation and perpetual captivity. Take heed then of contempt or wanton ranging after an heap of such Teachers as are after our own lusts, lest we cause God to withhold this bread from Heaven, and endanger the famishing of our souls! Let *England* remember the error of the Jewish Church once the Jewel and peculiar of the Lord of Hosts, the defecti-  
 on of the *Romish*, the Degeneration, and then the demolition and abolition of *Antioch*, *Ephesus*, *Corinth*; and many others: O think in time ( for we draw very near it ) of this peoples sin here at the twelfth and thirteenth verses, *They held the Table of the Lord contemptible, and snuffed at it, per-  
 stance respecting the gorgeous Idols of the Gentiles*: In the same corrupt affection as many carnal Gos-  
 pellers not ashamed to let men hear their wishes for the stately and triumphant shews again of *Masses*, *Dirges*, *Processions*, *Pilgrimages*. God hath blest the Land and Church, even to the stupor and envy of our Neighbours, with abundance of the Gospel of peace, and the blessing of God in his Ordinance, and with many curious and exact work-men, Jewel-  
 ers of souls; and will we not bless the Lord, praise him and magnifie him for ever? Will we not prize this unsearchable Riches of Christ? Shall we rather strive to quench, and do despite to the Spirit of his Grace by despising Prophecying, and like Swine and Dogs trample upon, and turning again rend and tear such as pour these precious Pearls before us; stoning them that are sent unto us, with hard and bitter censures? If the ministration of the Law was glorious, what is that of the Gospel?

Examine it; Is it not the Power and Wisdom of God? and in the Administration of the Sacrament, is not the bread we break the communion of the body, and the cup we reach out into you from God, the communion of the blood of Jesus? Are not the offices of the Church, such as distinguish us from Dogs and Infidels? Let me then first creep a little into mount *Ebal*, and bitterly curse all those that have evil will at *Sion*, and then flie into *Gerizim*, and cheerfully bless with blessings of the right hand; Praise, and Honor, and Salvation upon the heads of all those Christian Kings, Princes and people of all conditions, who in their several places seek the advancement of the Truth of God, and the encouragement of his faithfull servants; while their own hearts strike them with the conscience and guilt of maliciousness, and propenseness to Idolatry, or schismatick Innovations, that dare not say *Amen*.

3. We come briefly to the third day, (to which we must all come) the day of death; when Gods own having past the fervor of youth, and clean escaped the flesh, and worlds contagions, and the fiery darts of Satan, having in short done what they came for, they descend into the grave with their bodies, like a rick of corn into the Barn in due season, and their spirits return to God that gave them, when ever death is to them precious, as well for rest and security, as for that new Newness of life which then begins in death, clearing to them that whered *Euclid* doubted, whether to die were indeed to live; and contrary; for so St. *Paul* determines it.

*Christ*

*Christ is to me life, and death is to me advantage;* and therefore desired he this day of his dissolution, wherein he might be more perfectly united to his Jesus. For these his holy Jewels are never so well set; as when inset in the joy and Glory of their Lord and Master, which makes that in such souls, even the approaching towards death, fills and purifies with high and heavenly apprehensions: as it is in natural motions, nearer still to the center, or as in Diggers in a Myne, who work most earnestly, when near the Treasure. But if it happen that any of these Jewels be so far dignified as his Lord accepts his life in sacrifice by Martyrdome consummate, in sealing the Truth of Jesus with his blood, how doth this add fresh ornament and addition of honor to these Servants of God? as came to pass with that Protomartyr *St. Stephen*, first made up a Jewel after his Master; those stones the Persecutors threw, surrounding his head as a precious Crown of Glory: However they are all that die in the Lord enfranchised from those chains of corruption, which abide the best alive; for we dare not boast our Saints as *Bellarmino* doth *Gouraga*, or his Fellow doth *Phil. Nerius*, who was fain to pray God to depart from him, and draw back his mind from heavenly things. No,\* we have learnt another way of humble acknowledgement from *St. Paul*, *I know that in me, that is, in my flesh dwells no good thing*; and *St. James*, *In many things, we sin all*, and the day of absolute absolution from sin is not till this day of dissolution, wherein these Jewels by death come to take possession of everlasting life.

4. The last, is the last of dayes, *Novissimus*, and the day of Renovation, which none but the ancient of days can know, and of which also there is a mixt mention in the beginning of this fourth chapter, *The day of the Lord comes as a furnace.* and *Rev. 6. The great day of his wrath, called the day of the Lord Jesus, and the day when God shall judge the secrets of men by Jesus Christ.* Rom. 16. *The first day we spake on, the day of affliction, and the last we spake on, the day of death, do route up sometime all together: It befalls alike (saith the Preacher) to the clean and unclean, to him that swears, and to him that fears an oath; and for the second, the day of powerfull preaching the word, Hypocrites elude it: The devil can transform himself into an Angel of Light, and his zanies may make a fair shew in the flesh, saith the Scripture.* But at this great day shall be a real Partition of Sheep and Goats, of Wheat and Tares, which yet flock and grow together; then he will gather his elect from the four winds, and declare his mighty Power in glorifying both their souls and bodies, both the Jewel and the Cabinet; both which, at that revealing of the Son of God (when he appears) shall also appear with him in glory, *Col. 3.*

Nor shall the association then of the body be (as it may seem,) any diminution of glory to the soul; For first, The School resolves it, that though the soul separate may seem more to resemble God, and therefore happier; yet joined, it hath the nearer Resemblance, having *esse perfectius*, -it being then more perfect: As in the heart, whose per-

fection

fection is motion, doth therefore more resemble  
 God when moved, then when quiescent, though  
 God never move as all. Secondly, Though vertue  
 severed from matter be *Potentior*, and so *Falacior*  
 in absolute speech, yet not so in such vertue as hath  
 a nature and property to be in matter. Thirdly,  
 Even in the Act of Understanding, the glorious  
 body shall be adjuvant to the spirit; for as much  
 as the glorified Body will cause the soul more per-  
 fectly to produce her operations; and so the good  
 redounding to the body in Glory, shall instrumen-  
 tally serve to the souls perfection, as *Aristotle*  
 saith, external goods, instrumentally contribute to  
 his felicity in the action of vertue. Lastly, Though  
 the soul have fulness of delight in God, and so can-  
 not receive addition by the body joyned, which is  
 but finite, where God is infinite Goodness; yet  
*extensive* they say, it shall avail *ad plus*, though  
 not *ad majus*; and *Intensive* too for the reason  
 aforesaid, because then the operation of the soul,  
 whereby she is born towards her enjoying of God,  
 shall be made more perfect, being in her own natu-  
 ral state: This is meant by that *Apoc. 6. Lord,*  
*how long?* and so much is arguable from pro-  
 portion of pain in the damned, which shall be then  
 augmented. And again, Though this corrup-  
 tible Body weigh down the immortal soul, yet the  
 glorious body shall be more compliant, when all  
 that shall be removed whereby there is any relu-  
 ctance made to the souls actions, as finally it seems  
 most of all clear by that gracious invitement of  
 Christ Jesus at that day, *Enter into thy Masters joy:*



So that in this day, these Jewels are wholly refined, and purified, and beautified with Salvation, as it is *Psalm 149*. For then, as if they were made up into one chain with God, and so many stones in a Bracelet, *God shall be all in all, above all, and through all, and in them all*. When the pure Bride, the wife of the Lamb, shall have the Glory of God, and her Light like unto a stone most precious, even like a *Jasper*, clear as Christal; *O how glorious things are spoken of thee, thou City of God!* and how great Riches hast thou reserved for them that love thee! For of their very bodies, the Scripture witnesseth that they shall shine as the Sun, and like unto the glorious body of Christ Jesus himself: And what do the Fathers and School-men comment upon the Subtily, Impassibility, Agility, and Clarity, and Incorruptibility, but for the Soul, into what a glorious liberty of the sons of God she enters, and exceeding that of Paradise, which was *posse non peccare*? But this *Novissima*, this Power shall be *Non posse peccare*, an impossibility of sinning any more for ever. When there shall be no further need of working by that blessed Engine, the Word of God, *Verbum Domini*, but we shall sweetly enjoy *Verbum Domini*, that Lord, who is the Eternal Word, the Wisdom increated; when there shall be no longer sacrifice, because no expiation; no more *Sacraments*, but *Res ipsa*: Things themselves presented us, the substance and thing signified: Here the Saints are fed with the leaves, but there with the very fruits of that Tree of Life; and all these endless in that incomprehensible Vision of

of the Almighty ; for there Felicitie begins and ends. As in Philosophy, they that made it consist and rest in Con templation of Forms separate, do add this reason, because souls do *emanare*, do flow from thence ; So is God *Alpha* and *Omega*, the *First* and the *Last*. The beginning of our blessedness is to proceed from him, to be his Off-spring and Generation ; and the last Resolution is that Fruition, Vision, Union with him, an Union so high, as no tongue of Man or Angel, no comparison can reach it, no thought of mans heart can ascend unto it. For though the ocular Vision of God shall be terminate only in his Saints, and in beholding the person of Christ Jesus, in whom the fulness of the God-head dwels bodily ; yet the Intellectual Cognition shall pierce into the Essence of the Almighty : For we shall see him face to face, see him as he is, and know, even as we are known.

To make a delightfull Knowledge, there are three things requisite. 1. The sensible or understanding Faculty. 2. The Object ; and 3. The Union : And by how much apter and abler that apprehending Power is, the Object more noble, and the manner of uniting more inward, still the more delight. Now all these are here *per* and *super-transcendent* ; First, The Understanding now not alone above sense, but beyond it self in Purity and Glory. Secondly, The Object, *Goodness* it self, and in abstract. Thirdly, The way of Combination, an open and clear Vision, penetrating the whole mind of the Beholder. If sounds and colors strike the senses, even to a ravishing ;

O what a heavenly kiss, and spiritual Embrace shall that be, when after a world of fears, and languishings, and longings incident even to this celestial Love, we come to interminable Acquiescence, Satisfaction, and Appetite perpetually interchangeable ! This is to enter into our Masters very joy, nay *Gaudium Dei*, above mens or Angels joy. No, This is not to enter into it, but to have the joy enter into *Us*, as unable to comprehend it ; to which joy, &c.

S. D. E.

---

  

G O D S

---



# G O D S V I S I T A T I O N.

---

J O B 31. 14.

*What then shall I do when he riseth up? And when God shall visit, what shall I answer him?*



THE Text comprehends those two notions which comprehend all; *God* and *Man*. For the whole world was in *God* before he made it; and when he made it, he made it all for *Man*; and made it all over again in *Man*; and made *Man* in his own *Image* like *God*. And that *Image* defac'd, and *Man* lost, to recover him, and make him new, he vouchsaf'd to make himself *Man*, *God* and *Man* in one person; and the consummation of all his works, ( which is also the consummation of all *Mans* hopes ) is to bring *God* and *Man* in-

to

to one place. But this must await his time, and obey his own Methode, which he so frames by his powerfull hands, his Understanding and his Will, that as in infinite Mercy, so with his Honor and his Justice too, he may assume them to that place of Glory. He will give Grace and Glory, *Psal. 84.* but Grace first, therefore enlightning, rectifying, purifying their Understanding, Will, Affections; hewing and polishing, pruning and dressing every stone in the building, every branch in the Vine; and in that nature we find him here, visiting, looking to the wayes of *Man*, that *Man* might look up to him.

Briefly, ( not to reflect yet on the Coherence, at which I shall touch anon in place convenient enough. ) The Text delivers us two parts: First, *Gods* office. Secondly, *Mans* office. His to visit, *Mans* to debate and answer.

I. *God* is the Visitor. The School makes these degrees of perceiving *God* in names. First, *Negationis, Remotionis.* What *God* is not, not the Sun, Moon, not finite, mutable. Secondly, *Perfectionis, Affirmationis*, when what is most excellent in things create, we apply to him by way of Analogie and Resemblance, so we call him *just, Mercifull, High, Glorious.* Thirdly, Of Supereminence, such as this of a Visitor, gathered from his action here, and joyn'd with the Emphasis of my Text, ——— *When he shall visit.* Men are Visitors, but they more easily answered, their place and power but Derivatives from this Primitive. *He*, He the grand Visiter, *Altissimus*, ——— most High. So that to *Gods* absolute power, everywhere presence, this

attribute, and this transcendent Ability of an holy Watcher, a Supervisor, is proper. 'Tis proper Blazon, and Title suitable, denoting throughout these words, not height alone, and Power, and Superiority, ——— when he shall stand up, but Majesty and Terror too, — *What shall I answer him ?*

We have found his Office, but will God perform it ? 'Tis a Question of mens performing their offices, and a Question too of false gods. They had an Idol in *Egypt*, cal'd by such a name, *Baal-Zephon*, *Dominus specula*, Lord of the Watch-tower, to fright their fugitives ; but when *Moses* and the people of *Israel* past that way, and pitched the Camp there ; this god was asleep, but he that keepeth *Israel* neither *slumbers* nor *sleeps*. He kept his *Israel* then and since ; he made good the Title then and since, and dare we question it now ? But how doth God visit ? Search the Scriptures, they testify of him ; those books are moral to teach *Man* his office, the whole duty of *Man*, to make the *Man* of God perfect to every good work : but they are Historical too, and Prophetical too, instructing us what God hath done, and what God will do. Look then to those Records, and we shall find what, and when, and how in his several Visitations. His Visitations are his actions ; Action is from intrinsicque vertue ; Vertue there is none such in God as supposes Infirmary or Imperfection, as Faith, Hope, &c. but such as argues Perfection, Mercy, Justice, Wisdom, Bounty, Power. According with these, we find his Visits : First, In general, then with reference to men, both wayes, their persons



persons in mercy, sin upon their persons in Justice.

1. In general, in all places, and over all things above. Heaven is his Throne, where he overlooks the Orders and royal Armies of his Angels, ascending, descending; in the material Heaven, disposing that numberless variety of those glorious stars, calling them all by their names; in the airie Heaven amidst those flocks of Fowl, his Providence extending to the fall of every little sparrow. If we go down to the sea amongst those infinite shoals and innumerable fishes, there we see his Wonder in the Deep; or if we go deeper, if we descend to hell, *He is there also*, binding the fury of infernal spirits: And for the Earth, it is his foot-stool; unmov'd he sits in midst of Heaven, and yet they be the eyes of the Lord that run to and fro through the whole earth, *Zach. 4. 10.* raining above, yet containing and upholding all below; compassing all about, yet piercing all within. But applyed to *Men*, they are the eyes of God which behold, and his eye-lids which trye the *Children of Men*. But first the persons in mercy, as we use the word in our visitation of friends, or of the sick. And of this kind (as well pleased therewith) is that where God doubles it, *Visitans visitavi, Exod. 3. 16.* — Visites and remembers, visites and restores, *Jer. 17. nlt.* This is called the face, the beauty of his Holiness, when he causes the light of his countenance to arise. Then secondly, Sin upon the persons, and this changeth the aspect, — *He frowns, and bends the Brows, sets his face against them, visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation, Num.*

14. 18. first or last ; on them, or theirs, by no means clearing the guilty. Then he is described to visit in Thunder and Earth-quake, in Storm and Tempest, *Isa.* 29. 6. And in this sense the word is used among the Prophets promiscuously for Recompensing, Punishing, Avenging, and even this threatened on his own people, *tender as the Apple of his eye*, and his chief Treasure above all Nations, *Hos.* 1. 4. & 12. 2. *Jer.* 11. *Isa.* 10. 3.

We may not omit his mercifull Visitation; should it not shew like a piece of ingratitude not to touch here first, though our voyage be to that of final Judgement? And the first particular of his mercifull visitation ( wherein is his delight ) is considerable as man is a body. God then did visit him in the house of dust, as his last work will be joyning and refining the same dust again in Glory, and what might be said of his visitation in the womb? — *Thou sawest my substance being yet imperfect, &c.* What of all those wheels and wyers within the body, that Mill and Clock of his contriving? of his winding up; at thought of which, *David* speaks with a kind of strange shuddering, *O Lord, I am fearfully and wonderfully made.* What of mans Shape, Speech, Beauty? and how largely spread might this Web be, if we took in all those threads and quilts of his Providence, by which he conveys a thousand influences of his Bounty, even loading *Man* with his benefits? *Psal.* 68. — and renewing them every morning, *Law.* 3. Light after Darkness, Spring after Winter, ( as now we see that *Gyant* in his course, stealing an ascent over us, and subduing the cold ; ) giving rain and fruitfull seasons? &c.

What

What addition to this, above all this from the Nature, and Fabrique, and Faculties of our soul, in substance nobler then the Stars, able not only to give Being to the body, like other forms, but capable of eternal Felicity?

Secondly, As *Man* is a Christian by means of the Revelation of Jesus, that *Oriens ex Alto*, — *The day-spring from on High hath visited.* — *Luke 1.* that *Sun which riseth with healing in his wings.* And this was, and is a blessed Visitation; for thus it runs, — *Visited and Redeemed his people.* Himself did visite, and his servants did it in his name, rising early for early visitation; and since his ascension, he send by his Apostles, Pastors and Teachers, that heavenly Treasure in their earthen vessels, this Manna, this Light, *the glory of his people Israel*; and because that had not concerned us, *it is also a Light revealed to the Gentiles*; this revives us, when he is said *To visit the Gentiles also, to take of them a people to his Name, Acts 15. 14.* But not that word of Grace, though the Word of Life, and Power, and Mighty in operation; Not all those gracious Promises, those Letters of Love indited by the Holy Ghost in Prose and Verse, which cry unto us *to turn and look upon, and accept the salvation profered*; that salvation which our blessed Saviour wrought for us by strong cries, and by the effusion of that blood which yet cries and intercedes freshly for us; not all these availab, letill the third visitation of his Spirit, which is therefore called the *Comforter*, Coming as *Jobs* friends in visitation, both to mourn and comfort him. Nay, what Visitant, what Physician, what Confessor, what Wife of thy bosom, what

what Friend, who is as thine own soul, would so attend? for he abides for ever; So minister, ( for he helps, *Una subleuat*; for the Greek better expresses it, συναρπάσσει, assists in lifting against our Infirmities; ) so pray and groan for us with sighs and groans that cannot be express'd, against all our faintings and despairs, our sick fits of fear and distrust, giving us Evidence, Earnest, broad Seal of Heaven, *untill the day of our full Redemption*. And this is that comfortable Visitation of the sacred Spirit, respectively to the means of Grace, when he will not trust me with the Bible alone, the story of his Birth and Death, nor the Sermon alone, the Exposition and Application of that Story, but comes after both, and sees how they work, nay makes them work in me, and enables me in some good measure to work by them.

*Mans* office in regard of this mercifull visitation, is, to debate and answer. Debate first, Think what we were before he visited; Lost, Captives, Enemies, *Dead in sins and trespasses*. — He then to drop his Blood and Grace, his manifold Grace preventing, exciting, guiding, confirming, softly piercing even into stony hearts, which is described by many a sweet and amorous Metaphor. These are his Flaggons and Apples, and our state a Marriage; above that too, there's *una Caro*, one flesh: But this Union so high and holy, no words reach it, *Per eundem Spiritum*, by one and the same Spirit.

But what shall we do? First Believe, else we make *God a lyar*, and there's the quarrel. when we trample upon, despise and count the blood of this Co-  
venant

venant as an unholy thing : and if we tremble to  
 condemn him, shall we dare to think it nothing?  
 Shall we take a solemn Pride in despising his ser-  
 vants, *Et eo nomine*, even therefore hold a man de-  
 spicable because a Minister ? Remember it is ob-  
 served as the height and Precipice of all iniquity, as  
 far as people could do, or God could suffer, when  
 God rising early by them, was mockt in them; the  
 Text saith then there was no remedy, 2 *Chron. vii.*  
*cap.* But again Debate, What shall we do ? and  
 the Apostle meets this Consultation, *Make your*  
*Calling and Election sure*, and this to be done in  
 Gods Method : Enquire after our Calling first, and  
 not begin at the wrong end. Harken to that cry  
 of the Spirit within thy soul, the Kingdom of Hea-  
 ven is within you, and not too fondly spend the  
 time in searching those rouds of Gods predestination;  
 and take heed of sinking thy soul toward a despair  
 in his Mercy, or to a self-condemnation : For the  
 Spirit of God speaking peace, darest thou still pro-  
 claim a War ? Or if God have no bill against thee,  
 shall thy timorous Conscience be framing vain and  
 carnal Answers ? Doth not God ask by way of In-  
 dignation, Where is the bill of thy mothers divorce,  
 or to which of my Creditors have I sold thee ?  
*Isaiah 50. 1.*

If so, Then what shall I answer ? answer God  
 in obedience, all the Creatures preach this Answer:  
 there is in all a Correspondency. The Corn, and  
 Wine and Oyl, hear us ; and the Earth hears  
 them ; and the Heavens hear it : but all hear him,  
 even the most unruly Creatures are our Rule, the  
 stormy wind and Tempett obeying his voice. So we

his Voyce without in his Word, and his Voyce too within by his Spirit speaking to our hearts; not then drown those motions, or bury them in company, and wine, and worldly cares, or pleasures, lest so we quench, grieve, or do despight to the Spirit of grace; and obey him actually, not in professory Religion only, but walk in light, and bring forth fruits worthy amendment of life.

Lastly, *quid retribuam*? what answer but a grateful admiration, as he that spake after a full apprehension; O Lord, *what is man that thou dost so visit him*? This sacrifice, as he counts it an Honour, so tis all we can offer, all we can offer him on earth; and when all things here have end, endless thanks shall have their beginning in Heaven. As that Church in triumph there, all those Angels, and all those Virgins, Prophets, Apostles, Martyrs, with their loud clarious and Trumpets, and Harps of Gold and Ivory, strike nothing, sing nothing but *Hallelujah*: So we that are parts of the Church Militant, should exalt our voyces and joyn in full Chorus. *We praise thee GOD, we acknowledge* — &c. *Heaven and Earth shall thus be full of his glory.*

2. Gods second Visitation is in Judgement: and for sin general. When we find him coming forth of *his Treasury*, his store-house of plagues, War, Famine, wild beasts, Pestilence, and particular of crosses, sickness, loss: But tis the great visitation here chiefly meant in the day of Judgement. For *Job* was under temporal calamity now already at the pronouncing of this Text, yet (as we are *viatores*) in our way to take notice of this, especially as it reaches



reaches his servants, his choicest, though with limitation, with that distinction ever, *ad correctionem, non ad ruinam*, and yet they fall thick; in the morning saith Job; in the night, saith David; nay, *visiteth him every morning, and trieth him every moment*, Job 7. 18. For is there not a swarm, an hydra, and wheel of troubles in our whole life? *per caput & circa saliant latus*, (saith he) when rose the Sun so fair, but ere his fall some clouds have seiz'd on them, if not on him some grief? some, nay many, many perturbations, enough I'le warrant thee; for I have Gods own testimony, *enough for the day is the evil thereof*.

Upon this Visitation when it drops, when it falls, when it pours on us, what shall we do? Why, first debate; stand and consider as Job, if all should go: *Naked came I out of my mothers womb, and naked must I return*. Is it the height, the depth of any grievous affliction? What is it more then that of my Saviour? O but he was more then man; is it more then theirs in Heb. 11. *rackt, sawn asunder*? &c. Hast thou yet resisted to blood, or is it come to the fiery tryal? And then in affliction, at least after it, ask thy soul, is it not good for thee? Heb. 11. 2. as the Apostle speaks of *strangers, may not a man this way receive Angels unawares*? as Gen. 28. 16. *Jacob on his journey at Bethel, when he wak'd and said, surely God is in this place*: so God is in this Visitation, and I was not aware. I took at first no notice of his Fatherly corrections, which are indeed his compassions and consolations; *Thy Rod and thy staff comfort me*, Psalm 23. But now I feel his coming to visit me is like his visiting the earth, which he visits and enriches, Psalm 65. like a Physicians visit-  
ing

ing an Hospital, to cure; for if I am sure it is the hand of my God; I am sure also that it is in Love, *for God is Love*, tis his Essence immutable. No reason then his visitation should prove to an irreligious sadness, or a melancholy, a dejection, a jealousy, a diffidence. So long as the work is his, though he purge or cut, so he give me not over, so he cast me not out of his hands, so I hear not that voyce which is more dreadfull then ten thousand thunders, Depart from me, &c.

Thus far I am to debate what I am to answer in affliction. Surely the best answer is no answer at all. *Tacni Domine*, and my soul kept silence, not as unaffected, remorseless, but as subdued by faith, repentance, obedience, working me to a blessed patience, captivating and bringing into subjection every exorbitant, every wild and wandring imagination. *Once have I spoken* (saith holy *Job*) *but I will no more*: or if my heart will vent, I have forms and molds ready wherein to cast my words; that of *Ely*, *It is the Lord*, &c. and *David*, *behold, here am I, let him do unto me as it seems good in his own eyes*: and I will confess too, to his glory, the fruit and the root; *I find that thou, O Lord, of very faithfulness, hast caused me to be troubled*, Psalm 119. and *thy visitation hath preserved my spirit*, Job 10. 12. And to draw this into practice in each particular affliction, for every one is Gods Embassadour, and none to be dismiss'd, unanswered. The application is a world of matter, which I cannot look at now: only for that I find my self in a Seminary, in a Colledge of Divines, I may have the liberty, the recreation too, to make for you and my self one particular application.

tion. For we ( my Brethren ) that are or should  
 be *pars indocili melior grege*, if your pulse beat like  
 mine, are certainly so much infected with worldly  
 calamity, as when *savis malignum*, & *ignobile*  
*vulgus*, as when we find our selves disgrac'd, count-  
 ed the scum of those that are indeed the scum of  
 the world; when all we can say or do, which  
 way soever we frame our doctrine or conversation,  
 it is as water spilt upon the ground. For though  
 we pipe unto them, they will not dante; though  
 we mourn, they will not weep. Let a mans behavi-  
 our be like *John* the Baptist, rough, austere, they cry  
*he hath a Devil*: or if enlarged in freedom of con-  
 versation, like our Saviour, *away with him, a glai-*  
*ton, & a wine-bibber, a friend of Publicans and sinners.*  
 So that the ground of the quarrel rests not in being  
 thus or thus affected, or qualifi'd, or endowed, but  
 they hate us for our very calling. But what an-  
 swer have we? I could tell you one, a harsh one,  
 of the Cynical Philosopher, who being demanded,  
 How it happened that the great and wealthy people  
 affected rather to be liberal in rewarding Fools, and  
 Players, and Jesters, and beggars then men of his  
 profession? answered, for that they might perchance  
 have some hope of proving such themselves, but no  
 hope of turning Scholars. This was bitter: But  
 we have learn'd a better of the Apostle, I pass not  
 to be judged by you; and a better yet of a better  
 master, Let not your hearts be troubled: they  
 called our Master Belzebub, and *shall not I drink of*  
*the cup which my father gives me?* (saith he) so, shall  
 we not drink the potion which our Lord hath begun  
 to us, which by tasting first, he hath sweetened for  
 us?

us? Is the Disciple greater? so, is he daintier than his Master? Were we like the Apostles persecuted, whipt, imprison'd? that consideration would make us march on in all these difficulties; and like hardy souldiers, *non gementes sequi Imperatorem*; But rather rejoycing that we were counted worthy to suffer any thing for his name sake: and if it came to death, we know our Answer, *Christ is to me life; and death is to me advantage*. But I forget my self; for I am bound to a further Port, to that which is appointed after death; for after that to Judgement: *When God shall visit, &c.*

Of this final Judgement, the Text informs us two Things. It shall be, and it shall be most dreadful: therefore needs debating, and casting for our Answer. First it shall be, *He will visit*; Even the Heathen had an Apprehension, an expectance of such a day, a time *quo Mars, quo Tellus, correpta; regia Cœli, Ardeat & mundi moles operosa labores*. All this frame unling'd, unpin'd and burnt: And the new-discovered world have discovered this too, though who discovered it to them, is hard to determine. But I speak to Christians, who as fully as we believe God in Heaven, believe from thence he shall come to judge the quick and the dead.

But Where, When, What? Where? I know not: about Mount *Olivet*; and they think they argue it fairly, and probably from what we find in the Prophet of the valley of *Jehosopha*, *Joel 3. 2.* and that of the Angels, This Jesus which is taken up from you into Heaven, *shall so come again, as you have seen him go into Heaven, Act. 1. 11.* However that, sure we are of this, his Elect, by his Angels

from the four winds, from one end of Heaven to the other shall be gathered into one place, *Mat. 24. 31.*

When? tell us when shall these things be, You know who ask'd that question, and you know our Saviours Answer, *Take heed that no man deceive you*: and when wicked Mockers ask'd it, the Apostle sets no day; he durst not, he could not. *Job* was resolved in the Article, he shall stand the last upon earth, *Job 19.* but no time limited. The Prophecy father'd on *Elias*, tells us of two thousand yeers *Inane*; two thousand *Lex*; two thousand *Diss Messia*, and then the Conflagration. But our Saviour controuls all, over-rules all; *Of that day and hour knows no man, nor Angel, nor the Son himself.* Only by many signs accomplished by the Apostles, calling those the last days then; what may we imagine now? if but *μικρον ὅσον, ὅσον* then; a *Tantillum* then: that span of time is now contracted to an inch, and he that shall come, will come, and will not tarry. But what, what will he come for? he will come to visite such a Session, Visitation, as none before it. No Star-chamber, no high Commission, no Parliament-Bar, no Council-table, no Inquisition so formidable. Why, who comes the Circuit? the LORD, the LORD-Chief-Justice; Judge of all the world; Wise, Incorrupt, with Power and great Glory, with such a Train, all his Saints, and his Holy Angels; and this is that day, the day, the day, the great day of his wrath, *Zeph. 1.* Of his wrath, *who is a consuming fire*, and will come so inflaming fire, to render vengeance with strange effects; the Sun obscur'd, the Moon lost, Stars fallen, Powers of Heaven shaken, the

the Heavens themselves passing away with a noyse,  
 Elements melting with fervent heat, Earth, and all  
 her works burnt up: 2 *Pet.* 3. with the great sound of  
 a Trumpet, which even the dead shall hear; Graves  
 shall fling open their marble doors, and Seas vomit  
 up Millions of drowned Carcases: Hell it self shak-  
 ing thereat, and yet all this passing in a moment,  
 in a twinkling, falling on the world as a snare, steal-  
 ing as a thief, rowling as the flood, confounding like  
 lightning from the East! Then for strictness in this  
 Judges proceedings, as for reward first, wherein  
 mens Laws are lame & defective, there's a Kingdom,  
 his own, thy Masters joy, the same Throne, *Rev.* 13.  
 and then the Purity of that Bliss, which Angels  
 enjoying, adore; and last, The Eternity; in *Psal.* 16.  
 at thy right hand are pleasures for evermore. So  
 contrary, those four conditions of hell torments; for  
 variety the most; greatness insufferable; for Purity  
 unmixt, with least alloy of comfort, or hope of mitiga-  
 tion; and for continuance everlasting. Is it not high  
 time to debate & Answer? and thither we are come.

Consider this you that forget God; that is, you  
 that would forget him, that would damp out your  
 own light, you that say in your hearts, that is, you  
 that wish in your hearts, there were none, what will  
 you do? what, answer him? He hath answered me al-  
 ready, that you shall not be able to answer him; not  
 able to stand, when he stands up in Judgement; for  
 the mouth of all wickedness shall be stopped; your  
 answer may be a vain cry to the hills and rocks to  
 fall, and cover you from the presence of that Judge.  
 But I preach not (I hope) to Atheists and Despe-  
 rates; But when St. Peter saith, *The righteous*



*shall scarce be saved*, Doth he not enforce a necessity of debating? Had we a tryal in law, or Debts on Interest, we would fall to reckoning. This is more, The title of our souls, and eternal salvation is at trial: a Debt doubled and re-doubled, in sins of Youth, of Age, of Ignorance, of Presumption; and are our Purles neerer then our souls? But is there no avoiding? None, not for the young men that are least touched with remorse: — *He will bring thee to Judgement*, Eccle. 11. *We must all appear*. There are wayes, and those wayes are trodden too, many go those wayes, to elude the temporal Judgement of men. But in Rom. 14. 12. it is *ἐκαστος ἑαυτῷ*: and it is *πρὸς ἑαυτῷ*; every one must account, and every one for himself; no Atturneyes, no Proxies. Think too, think of our distance; shall I speak to the Lord, that am but dust and ashes? What words shall I chuse? saith he, *Job 9. 15*. Alas! all thought of answer then will be in vain, for besides that we are not able to answer him one thing of a thousand: that day is his day, his day of wrath; the time of mercy is over, past, irrevocably past; his day of Doom is come, 'tis come to sentence, and therefore what shall we do? Why? while we have time, put in our answer; yet the Chancery and Court of Request is open. Now is the accepted time, now is the day of salvation. My Text is future yet, *He shall come, he shall visit*. Here is a latitude for Repentance; yet he expects, calls for our answer, and we know to what: we have his Bill, his Articles, Interrogatories, that is, his Law written, and engraven in our hearts: we must now frame, and put in our answer: What is it?

*Repentance*

*Repentance* first, For so may that of the Apostle be understood in *Eph. 6.* where he enjoyns the Christian souldier to have his feet shod with the preparation of the Gospel of peace : I know some take that preparation of the Gospel for a readiness to preach that Gospel ; which should then belong alone to us Ministers ; others for a promptness in profession ; others Evangelical Obedience ; and some take it to be Patience, and not unlikely. But may it not also endure this meaning of Repentance too ? considering it is made the first step in the way of Life, and so the first entrance into the field against Satan ; by *John* first, the day-star, who rose before the Sun, and came to prepare the way : How ? *Repent, &c.* And our Saviour in the same mind upon the same Text, *Repent, for the Kingdom of Heaven is at hand.* Sad sighs, and prayers, and tears make up the first part of Repentance, and make up so the sacrifice of a broken and contrite heart, *which God will not despise.*

And hast thou this ? Is the rock cloven ? Come drops of warm blood in anguish from thy heart ? Break there floods of bitter weeping from thine eyes ? This is a fair piece of an answer. Such tears have a voice that reaches Heaven ; and not from *David* only, *The Lord hath heard the voice of my weeping ;* but from *Manasseth* too, a fearfull sinner ; because thou hast wept before me, I have heard it. 'Tis Musick to the Almighty's self, and raises a joy in Heaven. Can the Prodigal that had wasted all his stock of Grace, say but *Father, I have sinned ?* See, before he can come to say so, *God*, he meets him on the way, and receives him to Mercy.

But

But this Answer hath a second part, *Take heed your hearts be hardened by sins deceitfulness.* It is *Circe & a Syren*; we must stop our ears, and refuse to be deaf to all her charms, *charms she never so wisely never so worldly wisely*; giving not a faint and cold but a peremptory & final Answer with the *Psalms* *Away from me, for I will keep the Commandments of my God*: Will keep them? I, that is, *I have sworn, and am stedfastly purposed.* This is the meaning of the Apostle, *Tit. 3. The Grace of God hath appeared, teaching us*; What? Our Answer, ——— And how that? by denying Ungodliness and worldly Lusts. The best Answer is, a flat denial, a round Refusal; like our Head *Christ Jesus*, who being tempted, had his Answer ready. And this is our final Answer in a full Repentance, made up of grief and resolution.

2. A second Answer is *Obedience*, our Works; for words will not carry it: Not every one that saith, *Lord, Lord*; And some Answers (we read of) shall not serve the turn. Some will answer, *Lord thou hast preached in our streets, and we have preached in thy name.* Tell not me of preaching, (said our Saviour,) unless your lives have preached too. *Away from me ye Workers of iniquity.* God will have this Answer complexioned of Piety and Honesty; when these are married, they are crowned with the Grace and Blessing of God. A number deceive themselves, as the *Jews*, when they cry *Corban* once; as the *Papists* crack of *Ecclesia Catholica Romana*; so these conclude all lies in being Professors; zealous magnifying themselves, and despising others. But what were the *Pharisees*?

by

by Christs own Testimony, religious, and yet wicked. People may draw near with their lips, and their hearts far enough off. If thou hast Faith (saith St. James, ) let us see it : *Let your Light shine ;* How ? why, in action shine, or else to bare Profession, our Saviour threatens a round and proportional Answer, *At that day I will profess to you, I know you not.*

*Objection.* But will the weak soul say, May I trust to these Answers ! may I first trust to my Repentance ? I feel indeed the weight of sin, and finding the offence of an infinite Justice, I am horribly afraid, dejected like *David*, when he asked his sad soul, *Why are thou so heavy ?* I am so ; so wounded, pierced, struck thorow, and my heart rebounds into my eyes. I weep, and I crie mightily for Mercy : but can I hope it ? Is not sin a Serpent, a Sea, a Fire, a Poison ? Was I not stung by this Serpent, drowned in this sea, miserably scorcht by this fire, envenomed in the whole Mass of my nature with this corruption before I was born ? And since, alas ! I have added to this Ocean, put sewel to this fire, help to infix this sting, and work into my heart the contagion ; and then am I able to resolve against sin, to deny ungodliness, to reject the Tempter, to give my lusts their final answer ? I find indeed natural men, moral men, when they will compound an happy man, put in this one ingredient, *Responsare cupidinibus, & sibi imperiosus*, enabling him to check and controul, to command and subdue rebellious Passions by the dictates of rectified Reason : and their several answers to diverse corrupt affections, are enough to shame me, and

and all that profess themselves Christians. But were they able to keep their own rules, or am I able? What to hate sin so as I ought, with a perfect hatred? I flee some enormous vices for fear of Law. But *Tolle periculum, Jam vaga profiliet, &c.* And though I know there is death in the Pot, the wages of sin is no better; though I pull the fruit and taste it, and prove it to be nought but Gall and Bitterness, nay barrenness and shame; yet such is my madness, to pursue a new shame, and seek death in the error of life; falling like a Bird or a Beast: Nay, no bird, no beast would so oft fall into the same snare, same pit, into the same sin, whereof I have again, and again repented me.

What then shall I do? Shall I rely on my second answer, and trust in my own righteousness? Some bold men dare do so, and dare teach others so; dare boast a stock and treasure of mercy and satisfaction. But Lord I find the language of *Canaan*, thy holy Word, and the cries of thy holy servants far otherwise. I find thy *Bernard* say, *Nolo; Hero meritum*. Thy *David*, O Lord, *If thou enter into judgement, no flesh shall be justified*; and thy blessed *St Paul*, I find another Law haling me, &c. *Rom. 7.* and therefore I hear him crying ripe, to say, *O miserable man, who shall deliver me?* These are yet the Ejaculations of an humble soul, asking, seeking, knocking at the gate of heaven; and this very debating, is a fruit of the Spirit, growing on to a perfect answer. In mens consulting and resolvings for worldly affairs, they may, they do usually mis-count, mis-carry; fortune choaks their artillery: But in these holy provisions, the end is ever gracious, success glorious.

glorious. If the Jailor in the *Acts*, and St. *Peter's* Hearers come but to a wounded conscience, to be prickt at their hearts, and cry, *What shall I do ?* Mark what follows, and how fast it follows, *Believe, Repent, be baptized and saved.* Saved, How ? by *Believing* in him, that is able to frame a sufficient Answer. He that made them wonder at his gracious answers, and to whom no man was able to answer a word. Who was that, and where is he to be had ? If any man sin, any man that finds himself a sinner, Let him put his answer to this Advocate : for we have him, saith St. *John*, we have an Advocate, *Jesus Christ the righteous : He is the Propitiation for our sins.* Take then thy shield of faith, and quench all the fiery darts of the devil. This is the new and living way of answering God, by his Son, by the blood of *Jesus*, *Hebrews 10.* May not then the Christian Believer have access with boldness ? For shall both bleed for sin, or shall he bleed in vain ? *Peccavi peccatum grande*, saith he, I have committed an hainous sin : yet on my Faith and Repentance, I will go to God, and say, *Lord thou canst have but Blood, Merit, Sacrifice, Satisfaction, exact Obedience.* Take then thy Son *Jesus* ; He is all these, and all these to me : for he is mine, I receive him by faith, and I find comfort, hope, lively hope, full assurance in him. I will not therefore flie with *Cain*, and cry with him, *My sin is greater* ; No, thy mercy rejoyces against sin ; and now therefore *there is no condemnation to them that be in Christ Jesus.* My answer then to thy Bill, is, it was torn, when his body was torn ; it is cancelled, and was nailed to his Cross : My debt was  
great,



great, but is paid to the utmost farthing. Thy wrath, let it be a cup, he hath drunk it of; Let it be more, a whole Wine-press, he hath trode it alone. I will then put on my Lord Jesus, and come in the rayment of my elder Brother, and be roab'd in his innocency, and canst thou then deny me? No, thou canst not, thou mayest as well deny thy self: For if I have it fair to shew under thy own hand: Every gracious Promise in thy Gospel is such; yes, this was thine own Act in my salvation: *For God was in Christ, reconciling the world to himself.* But may I not prodigally and presumptuously fling away my soul in a vain confidence of Mercy? Yes, many do so, that will do nothing themselves, not when they have the assistance and proffer of help from Heaven. Therefore I will compound, and put all these answers together. I will trust to my Saviours merit: But I will repent too, and pray too; and work too, and so work out mine own salvation with fear and trembling, And though I have no Holiness of mine own; and without it no seeing thee at the Day of Judgement, yet thou the God of my peace wilt sanctifie me against that day, *1 Thess. 5.* O blessed and full answer now! and O blessed condition of such happy souls, so far from affrightment at thought of the Judges coming, that they shall then rejoyce, and lift up their faces; and in the mean time, are of the number and communion of those Saints that love his appearing, looking for, and hasting to the comming of their Lord in glory, calling and crying, *Bow the Heavens, and come down;* and *Lord, how long?* And *come Lord Jesus, come quickly.*

I have done with the explication of my Text. There is a fourfold application. First, In general, to the Land and State, whereof we are a part : God hath performed his office of a Visitor over us, both wayes : In Mercy; Thus long preserving us, and extending peace over us as a flood, even then when it hath been a Sea, a red Sea of blood and ruine round about us. Visiting us in his vigilancy, and defeating our enemies blasted attempts, in 88. in the Powder-Treason; Giving us strange and miraculous deliverances : amongst them not the least, the bringing back our present Royal Sovereign from the hand and land of his enemies. How many other wayes hath this holy Watcher from his Circle and Seat of Heaven visited us, and kept us under his wings of gracious Providence? And if he had not, would not our foes by this have rooted out our name from under Heaven, and the name of *English* Protestants been no more in remembrance? for wanted there either Might or Malice in them? hoping and projecting oft to have made our land like *Sodom*, clouds of Pitch, and heaps of Ashes? But the snare hath been hitherto still broken, and we yet delivered by his gracious and mercifull visitation. That second way of visiting in Judgement, the Lord hath also of late begun to trie among us, by that plague, which swept away so many thousands, and by the loud and dreadfull sound of War in Neighbour-countries, that have really tasted, and actually endured all that Prophetical description; The noise of weapons, rowling of Garments in blood, spoiling their houses, ravishing their wives and Virgins, and breaking their Children in pieces before

before their eyes ; And these things befall such as deserve from us a tender and dear respect, we being wounded through their sides ; or if these accidents beyond the water, will not waken us. God hath his way in the Sea, (saith the Scripture) and we might have markt his dealing with us there; for a long time being able to do no good there, and our enemies able to do us much mischief from thence; God hath his way in the earth and under it, and we have felt him there, sensibly perceived his mighty hand from thence ; in the ayr he hath his path too, and *walks upon the wings of the wind*, and there because of those rotten vapours to blend themselves into a pestilent defluxion, and pour their virulence on the earth. And if we take into consideration the present bravery of the enemy abroad, and our home-divisions, our great boughs beating one against another, no man that is not extreemly stupid, but will easily find that God is angry with his people, and that our sins deserve the hastening of the last Judgement, in the other Element of violent fire. And then *what manner of men ought we to be* (saith the Apostle) *in holy conversation* ? How watch, pray, and strive to answer him respectively to these Visitations. But alas, for his merciful visitation have we been responsible so much as in thankfulness ? O no, it is our national sin. Secure ingratitude wherein we sleep and dream away our lives without remembrance of that gracious God — *qui nobis hac otia fecit*, who hath so preserved us. And to his Summons and Warning-pieces of his angry Visitation have we return'd our repentance, or our obedience and doing good ?

look't for that, saith God by his Prophets, thats his  
 aym in striking. *I lookt for righteousness, but behold  
 a cry*; a loud and fearful cry compos'd of all our  
 crying sins together, and the cry continued and en-  
 forct to such an height; that we cannot hear his  
 voyce crying to us, nor he in Heaven hear the cry of  
 his peoples prayers, it is so drown'd and swallowed  
 up in this *Tumultus peccatorum*. What then shall  
 we do? Every man search into his own soul, and  
 drag thence his most beloved sin, and sacrifice it as  
 an offering acceptable to God, before that last and  
 dreadful visitation here spoken of in the text; spe-  
 cially such oppressors as are threatned with his  
 coming, in *Mal. 3. 5*. And such deadly drunkards as  
 the Age produces now, who were warn'd by our  
 Saviour with a special Caveat, *Take heed lest your  
 hearts be overcome with surfeiting and drunkenness,  
 and so that day come upon you unawares.*

But I am to touch upon a pair of sins here cou-  
 pled in this chapter, and to which my Text hath  
 speciall Relation, and this I call the second Appli-  
 cation, and my return to speak of the coherence  
 which I promised. The first is Adultery: for of  
 that is mention made before from the 9. to the 13.  
 verse, implying the hainous and dangerous nature  
 of this sin, as one of those which we shall find most  
 unanswerable at the day of Judgement. Every  
 Heathen Author hath some impressions of this.  
*Tacitus* in his Poem reckons amongst fires and  
 slaughters, great Adulteries as a plague and cause of  
 plagues. *Horace* ——— *hoc fonte derivata cla-*  
*des, &c.* What might be added of the defilement,  
 disgrace, infection and danger to the Agents, their  
 R posterity,

posterity, the whole land? *In populum, patriamque fluxit*: with such a flow as brought the flood on the old world, to rince and loak it clean from this pollution, and brought *Gehennam e Cælo*, Hell out of Heaven upon the *Sodomites*; and therefore caused *David* to call and cry for all the streams, the whole Ocean, according to the multitude of thy mercies, *Psal. 5.* One place of Scripture may stand for all the rest; that *1 Thess. 4. 3.* Whereas if God had required nothing else, or at least, Sanctification did mainly consist in this: so he speaks enforcingly, *This is the Will of God*, even your Sanctification, *that you should abstain from fornication, that every one of you should know to possess his Vessell in Sanctification and Honor, not in lust of concupiscence, as the Gentiles that know not God.* We find by this, what is the Will of God: and what then shall men do? What shall they answer him? First, Every man cite himself *in foro*, in the consistory of his own conscience, then convicted, (for who is free in all, when our Saviour extends this sin, even to a lustfull eye?) to flie and avoid it; and, for our own strength is weakness, to pray for assistance of the Holy Ghost to over-shadow us, and learn from Examples of holy Men, to answer this temptation. *Josephs* answer, *Shall I do this wickedness, and sin against God?* *Saint Pauls* answer, *1 Cor. 6.* *Shall I take the members of Christ, and make them the members of an Harlot?* God forbid.

The second sin, to which the words of my Text have immediate reference, is Rigor and Cruelty to Inferiors: Why is this such a matter? May I not use my servant at my pleasure? No; It seems so  
by

by *Jobs* Question here ; and yet in his time, servants were slaves ; but even a little, but even one degree above beasts ; the Masters being Owners, and having power of life and death ; and no doubt but these slaves ( as amongst the Turks at this day ) felt and endured inhumane and cruel usage in the world. We read of a number of insolent examples among the *Romans*, and God himself confined his own people, and pinned them down with Laws, and still controules the rising of their cruelty by remembrance of their own condition in *Egypt* : and for that very end, the Holy Ghost proceeds here with a double Argument against such Insolency ; which *Tremelius* calls *Elegantissimam ἀπολογίαν* : The first Argument drawn, saith he, *a Iudicio Dei, ἀποστολή αὐτοῦ* : The Judgement of our common Lord and Master, regardless of any mans person ; and therefore the despising either of his person, or of his cause ; yea, of such a cause as wherein he dares contend with me that am his Master ! even this, God will not bear. I must answer for this, nay I shall not be able to answer it, if I be guilty but of this. And the second argument is taken *a jure naturali* in the fifteenth verse, Is my mold or mettle better then my mans ? Is a Lords flesh and blood of a purer composition, then his Grooms, or his Foot-mans ? Did not he that made me in the womb, make him ? And did not one fashion us in the womb, or fashion us in one womb, that is, the common womb of our mother earth ? What is then the lesson hence ; but meekness for all to practise, but specially those in upper place, since none is more superior then a Master over his slave ? And



for this purpose, the Scripture presents us with two strange examples; *Moses* so chosen to advancement by God himself : So known of God as his friend ; Dignified by his miraculous Power in the eyes of his enemies, and by the conduct of his people, that never man more prompted to take state upon him ; and yet it is said, this *Moses* was the meekest man alive. The other is *David*, when he danced before the Ark, and *Michal* reprooving him, he told her he would be more vile, since so she called his humility ; and confesses the bottom of his heart, *Psal. 131. I have behaved my self, and quieted my soul, even as a weaned child.* We find this was ( at least they said so, ) in the intent of those Philosophers, both Sceptique and Epicurean, to arrive at *Mansuetudo, & Tranquillus animus*, to clear the soul like a fair and unclouded Heaven ; and this was brought us by the Doctor of Heaven, *Christ Jesus*, both in precept, *Learn of me to be humble and meek, and in patience possess your souls ;* and in practice, stooping himself not to a survey of our miseries ; but clad, enclosed, compassed with all mans infirmities, sin only accepted ; and as unashamed, as glorying in his humility, he cries out, tell the daughter of *Sion*, not her Servant, but her Sovereign, her King, the King of Kings, comes unto her meek. ——— And is it not then a miserable consideration, a wretched spectacle, to see a proud man and a humble God ; an angry, impatient, and a merciless man, and yet a God of Love and long-suffering ! I look to Heaven, and thence I find descending, the Saviour of the world, ( ἀνίσταται τῆς δεξιᾶς καὶ καθεστῇ τῆς αὐτοῦ,

*meekness*, is his Description, in *Hebrews* 1. 3. ) the brightness of his Fathers Glory, and the express image of his person, in shape not only of a man, but of a servant; He that commands Legions of Angels, and whose attendants they were in the wilderness, and proud of the office, to serve him as his Cooks and Butlers: And shall not this example work on me that am but dust and worms? and keep me from insulting over Inferiors, who though my servants, and my meanest Hines and Drudges, are yet respecting him our Lord and Father, both my fellow-servants, and my fellow-brethren?

Observe the provocations to this Vertue. He scorns the Scorners, resists the proud, but gives *Grace* to the humble. The Meek he will guide in Judgement; in his Judgement he will teach them his way, *Psalms* 25. When he shares the world, he tells us, *The Meek shall inherit the earth, and delight themselves in abundance of peace*, *Psalms* 39. 7. which he ratifieth in his blessing, *Mat.* 5. 5. But this is earthly blessing, is it not so in heavenly things too? Hear him in his Prophet, *Isa.* 61. 1. *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings*, ( and we know what that means ) To whom? to the *Meek*. His first coming was for the *Meek*, in the same Prophet, *Isa.* 11. 4. *And* ( to meet again with the Text ) *when God shall visit*, when this Son of God shall stand up to judge, and to cast all proud, and barbarous, and cruel dispositions into Hell: so he will then lift up the *Meek*, and never leave these polished Jewels, till he hath inset them in heavenly Glory. For the Lord takes pleasure in his people,

and will beautifie the *Meek* with salvation, *Psalms* 149. 4. And therefore who is a wise man? saith *St. James*, *Jam.* 3. 13. let him shew out of a good conversation his works in meekness of wisdom; for such is heavenly wisdom, at *verse* 17. first pure, then peaceable, gentle, easie to be entreated, full of mercy, &c. If we preach, it must be in love, and the spirit of *Meekness*, *1 Cor.* 4. ult. If you hear, Receive with meekness the Word. *Jam.* 1. 21. If we will both Preacher and Hearers walk worthy our Vocation, it must be with all lowliness and meekness, &c. *Ephs.* 4. 2. For as if in this one grace all the rest were lock'd and infolded, so doth the Apostle speak there, and reckoning up the several gifts of the Spirit, in *Gal.* 5. they seem all to be but *Meekness*, diversified to several names. To end, I beseech you (brethren) by the meekness and gentleness of Christ, *Be ye clothed with humility*; and upon that reason, which is here in my Text, God visits for rigor, he resists the proud, but gives Grace to the humble, *1 Pet.* 5. 5.

Furthermore, If cruelty exclude from Paradise, and disable from standing in the day of visitation, Use this for terror against all the terrible Ones upon earth, all exalted and cruel Oppressors: They must hear of the wrath of this Supervisor in Heaven, who sees them from thence, and from thence they shall in that day see him come to visite for this sin. Though they can over-soar and escape all power on earth, yet see what a day the Lord threatens to make, in *Amos* 8. and joyn to that the Prophecie of *Isaiah* 10. 1, 2, 3. &c. and *Jeremy* 6. 6. &c.

Lastly,

Lastly, Extend this for Consolation. *Regum ti-  
mendorum in proprios greges*, saith he, the highest  
power on earth, can stretch but to their Vassals:  
but over Princes themselves is his Perogative and  
Dominion, that here stands up in my Text; and of  
whom *Solomon* saith, he is higher then they. In  
the cause and quarrel of *Christ Jesus* then we must  
put on the resolution of those three valiant Chil-  
dren, The God whom we serve, is able to deliver  
us, *Dan. 3.* but if not, we will not disobey his Com-  
mand for any countercommand on earth. And in  
this, all those poor Saints of God that groan un-  
der the Turkish yolk, or Spanish Inquisition, all  
those poor Tenants and servants that live rackt,  
and oppressd, and ground to powder, under the mer-  
ciless and rigorous Lords and Masters, must advance  
the eye of their souls, with comfort to the com-  
ming of this great and glorious Judge and Lord of  
Heaven: for that day of his visitation shall be also  
the day of their full Redemption. My third ap-  
plication is to four sorts of Visitors. First, You  
that are authorized over us, you see God will dis-  
charge his Office: Do you set God ever before you,  
his Example, and his Fear; and first learn his first  
visitation in Mercy in kindness to us your brethren,  
to do us good. 'Tis God ( we confess ) appoints  
degrees of Superiority and Excellency in all Orders  
of Angels in Heaven, in the Skie greater, lesser  
Lights. Lower still, Eagles and Flies, Cedars and  
Shrubs; among the very Stones, the brightest tin-  
cture given to the Ruby, clearest light to the Dia-  
mond. But by comparing parts of the body, the  
Apostle proves the head cannot want the foot;

among us; specially of the Clergy, no proud insulting; for the Rule holds on this side the water too, that the *Capuchin* and *Cordelier*, the poorer part of this Tribe uphold the dignity of Priesthood, ballancing with the pomp of some superior Prelates.

Secondly, Do you visit as God, — *ad correctionem*, and not hold it a vertue, *Laxare Disciplinam*? Remember the worlds entertaining Mahometism is ascribed to three causes, *Pestis Ariana*, *Manichæi furores*, and the third, *Disciplina laxata*. But wherein do we need your inspection? in both, our learning, and our life. First, See to our insufficiency, ignorance; what silly things suffered not only to read, but (cloathing their fancies with pretext of the Spirit) to preach too; and then the main way of teaching in many places, yet unpractis'd, and that is *Catechising*. Alas! What is it to enrich the peoples ears for an hour, who if they sleep not, gape and praise the Sermon, as they like the Tune, saith *Ezekiel*, as they do a Love-song? *Ezek. 33. 32.* Then are you over mens lives too, over the Layety to curb their wolvissh and fox-like shifts, and couzenage in the Lords portion; but chiefly in that sin whereto my Text appoints you in Gods stead: for Whoremongers and Adulterers God will judge; he will visit, doth it dayly, and will then do it dreadfully. In the mean time, are you his Deputies, Delegates, Commissioners? What though the scornfull fools, as *Solomon* calls them, make a mock of this sin, a sport and pursue it as an Art and Trade? Yet you know, it is (respecting a mans self) unhallowing of Gods Temple, a dismembring

membring the body of Christ; respecting others, a defiling of the most holy and solemn Covenant on earth, a kerving asunder those whom God hath joyned, and therefore stands the Commandment forbidding it, betwixt Theft and Murder. Lastly, Respecting the Land, it is a fire, as *Job* speaks here, at *verse* 12. devouring foundations, and hurling the flame round about it. And are not they, who have the Power of Coercion, if they do it not, as so many Spreaders of this fire, as so many Bawds and Pandars, if for Bribes, they wilfully palliate or wink at this Disorder, or look upon it through a false and coloured *Medium*? And if ever there was cause to cry loud, and lift up the Trumpets voyce to waken both you and the whole State, is it not now, when like *Egypt* plagu'd with Frogs, the Land even stinks of this corruption? and had we no other Infection, enough to bring some fearfull curse upon us all.

But are our lives so clear, they need no visiting, need none from you? No? Is not a debauchd and drunken Minister within your power? Drunkenness, a crime hatefull in the Lay, but hideous in the Clergy-man: a sin in them, but sacriledge in us; And are not you to visit for these things, and vindicate our mother from this stain? But when? when shall we see a great and rich Adulterer perform the open penance of the Church? Or when shall I hear an Arch-deacon, a Commissary, a Chancellor, or a Bishop rather, (for thats the title of God here, an *Over-seer*) rattle and fright some of these swoln and putrid offall of the Levites? these hatefull roaring Drunkards, in the midst of the assembly of their brethren.



brethren. Remember God in his visitation on *Sodom*, saith, *he will go down, and see whether so ever*. So should you, stay to enquire, and not make the Visitation ( as the country calls it in scorn ) a busie taking only, or passing over us like a Vision rather then a Visitation.

But who should help it ? how can there any thing be reformed without presentment ? this concerns a second sort of Visitors : Church-wardens. And what saith your bill my Masters ? Some poor Rascall will not pay his levy, or the piper hath got a bastard : but how many hath your Land-lord gotten ? Alas, Sir, we are poor people, and it would be our undoing to meddle with such. But what ? your Minister, they say, he is a lewd Toffe-pot, a very drunken Sot. O no ! *Omnia bene*, a good Fellow, a little given to company-keeping : thus the best of you are content to mince it, or some perhaps ready to defend him ; and reason why : they keep the Ale-house, and he's the prime guest ; if it were not for him they might knock down the sign. Blessed be God, I am perswaded you know not many such as I describe ; but yet I fear there be some still within the compass of these marks. And dare not you present them ? Nay, dare you present any thing ? Shall men in office, Visitours, Wardens, nay watchmen sworn, thus play with their Oaths ? What a wretched thing is it thus to fear men, and despise God, that great Lord Warden of his Church, who when he shall visit you for this perjury, what will you answer him ?

A third sort of Visitours are our selves, *Seers* called in the old Testament, and *Over-seers* in the New.

New, *Acts 20*, all *Bishops*, *Phl. 1.1*. Let us then learn to discharge it, first by heeding and visiting our own hearts, reflecting on and examining our own souls, whether the God in our Books, in our Sermons be such in our secret breasts, and whether we hear or feel our selves rather, when we preach, or whether our preaching run not through us like a wooden Spout, like the old Riddle of Through the wood and never touch it; never touch, never affect the heart. And then ore-look our learning, and strive to mend our nets, giving our selves (as *Tully* saith) *recoquendos*, till we become workmen that need not be ashamed, dividing the Word aright, able to exhort and convince soundly, *Tit. 1.3*. For this is *Ars artium, regimen animarum*, which to perform as commonly tis done, flatteringly, or lazily and perfunctorily, is both easie and acceptable, but it is too most miserable and damnable. And then ore-see our lives, and those exempt and defend from baseness, but specially that odious sin, which goes too much in black, drunkenness. The way to make the Seer overseen, to lose the eyes of his mind, to drown his holy unction in drink, and suffocate the Spirit of Grace; he must be apt to teach, (saith the Apostle;) and in the same place it follows, *Not addict to Wine*, lest that disqualifie his Palate and Brain, and render him *Ineptum*, unfit to teach, or to be taught. But I hasten to a fourth and last sort of Visitors, that is, all Christians in performance of that general Duty, which concerns both preacher and People, and is indeed a prime part of Christianity, and that which St. *James* calls *Pure Religion*, namely, to visit the fatherless and widows in their adversity, and

and that which will be remembred, and enquired after at the great and dreadfull visitation by the Judge of all the world, who will demand not what we have preacht, or heard, or professed, but what we have done. And among those works of mercy that shall follow, and felicitate such as die in the Lord, and shall then rise in the Power of his Resurrection, this is a Chief, our visiting the sick, and those in prison. And the omission of this shall be taken as a neglect and refusing of Christ Jesus in person. *In as much as you have not done it to them, you have not done it to me.* Consider what I have said, and the Lord give you and me, and us all Understanding in all things.

*Let us pray for a Blessing, &c.*

S. D. G.

---

THE

---



THE FIRST  
S E R M O N  
AT  
C O U R T.

---

GEN 3:9.

*The Lord God called unto the man; and said,  
Adam, where art thou?*

I.



Text antient and catholique;  
for all times seasonable; fit  
for all places; fit for all places  
and persons. Is it to a King  
that I preach? I may tell  
him this Sermon, whereof  
my Text is a piece, was the

first piece of sound Divinity, and preacht to the  
first Monarch-Lord of all the earth; yet preacht by  
a greater King, even the King of Kings, and Lord  
of

of Heaven and Earth. If I were preaching to a Parliament, I could tell them this was the first that ever was, in which the first malignant-Party was justly sentenc'd, and the two first Delinquents in mankind put to Fine and Ransom.

2. Take us together, without respect of persons, and the Text will serve to call upon every man here that professes himself a son and a servant, and yet is apt to forget the Law of the Lord his God. Where art thou first for the place? In whose house, in whose Courts, in whose presence-Chamber? and even this Demand, considering our usual inconsideration is enough to shiver us, as it did *Isaiah* with Surely God is in this place, and I was not aware. And then where art thou? In whose Court of Judicature? and even now to be called to thy answer for the same business as *Adam* here; The breach and violation of Gods Commandment. For thou hast eaten also of the forbidden fruit; for so is the committing of any thing, against which Gods prohibition lies: and are we like then to be found *Reſti in Curia*? Can we answer him any one thing of a thousand? so the Call will concern us, and the sense of the words will penetrate to our hearts also, if we refuse not, if we run not away from God, and seek to hide our transgressions; in summ, it is a Text well worthy our serious attention.

3. We may call it an Introduction to a judicial proceeding of God against man, after his sin. For after sin comes Judgement. *Premis comes.* So it was *ab origine*, *Adams* case! The first book-case that ever was: And Judgement (as *St. Peter* saith) begins

begins at the house, and more here, it begins with the Son of God: for as in fulness of time he sent his only begotten Son in the similitude of sinfull flesh, and to condemn sin in the flesh; and though he knew no sin, yet to be punished for sin; being made sin for us, and bearing all our sins in his body; So here he comes in the beginning of time, to arraign and condemn sinfull flesh in his own Son. Christ is his honourable, true and only Son, begotten of his Father before all worlds, by an everlasting generation and ineffable, that none can declare: But all the sons of men are his sons too by a generation declared in Ethnique Poety first, and then in ancient Catholique and Apostolick Divinity, made of that Poety, *Acts 17. αὐτὸν γένος ἑσμεν.* We are his Off-spring and Generation, we all are so; but our Forefather was so by a kind of Primogeniture, as St. Luke expressely, *Which was the Son of Adam, which was the Son of God.*

Whence, even thus early may we make application, that certainly it will be then a poor and barren, a silly and impotent, a base and impudent hope for any son of *Adam* to look for Impunity. Rather all must look in severals, one day to hear this Call of God, *Where art thou?* Wheresoever thou shalt be, or howsoever found dead among those that live in pleasures, drowned and soakt in fleshly lusts, or choacht in worldly cares; or quick from the dead, from that dispersion and resolution to watery slime and mud, to earthly dust or aerie Atoms: All the Mass and Collective body of mankind once made, and then at once remade by his mighty Word, shall hear his almighty Word, that Voyce and Trump of God,



God, *Return you sons of men, Arise and come to Judgement.* Let us in Gods name and fear do so now. Arise, quicken our thoughts, prepare for (since prevent we cannot) that last by considering of this first Judgement.

5. Wherein the parts are four; our two first parts are the two Parties, appearing in and at this Judgement. God the Judge, and man the Delinquent. Our third particular, is the manner of the process Calling; *The Lord God called unto the man*: And the last, is the matter of the Summons, *Where art thou?* which in the literal sense is, *Whether art thou fled?* But in the Mystick, it bears a kind of secret Increpation, and a touch of pitty, *Where art thou?* The glory of my Workmanship become the shame of all the Creatures? Into what a miserable condition reduced, that thou art ashamed of thy self? Alas! *Adam where art thou?* and before we finish our Observations on the Text, we may come to make use of both these Interpretations.

6. The first part of this Judgement, is the two persons appearing: so I said, there were two. But yet it is not so; The first person spoken of, is the Judge, and he is present; The Lord is at hand. But the guilty sinner, he flies for't, ——— *Et non est inventus.* But it is not possible for him to escape, or lie hid; the sin will find him out; and we must all appear. *Rejoyce O young man (saith Ecclesiastes) Eccle. 11. in thy youth, ——— in excess of Riot, Pany, Rage, thou canst cover all under the fig leaves of youth;* but know, that for all these things, God will bring thee to Judgement, young and old, with-  
out

out difference ; every soul to answer for every thing done in every body. The Judge is of pure and fiery eyes, sees down through darkness to our hearts and reins ; no casting of mists, no deluding of this Judge ; and then no need of long proceedings, frequent sittings, and tedious Cribations of the cause ; for all things are naked and bare in his sight, all evident and clear before this Lord ; for this Lord is God, *The Lord God is his name.*

7. Now the names of God are referred to two heads. 1. Simple and absolute ; or 2. In Relation to us. Of the first sort, Some respect his Essence or Nature, as that name which we know not certainly how, but we are taught to pronounce *Jehovah*. Some respect that which we call ( but yet in tender sense dare scarce call it so, ) his Personality, as the names of Father, Son and Spirit : And some, his Attributes Essential, as Just, Holy, &c. The second kind of relative names, are such as King, Governor, Preserver, and this of *Dominus* here, *the Lord*,

8. First for the Name, and so the Nature of God ; it is an Ocean too immense and boundless for our discovery ; An Abyss for the sounding of our light and frail reason to propound. And concerning this Title *Lord*, I will not enter ( though my Text lie near the Creation, ) into that curious dispute which yet amused *Tertullian*, and *St. Austin* afterwards, whether this stile then only and properly began in the worlds beginning, and could not be attributed to God before. Such speculation is but drie and useles stuff ; I will rather tell you what the School tells us of all Gods Names in relation, that is,

such Names are not really in God, but in the Creature. So as God is called *Summum Bonum*, not because God cannot admit a composition of those two, or any pieces, but because his *Bonitas*, as comprehensive of all other, and diffusive to all, so supereminently above all; And because all that retains the name of Good, as derivative from him, so in it self defective, and to us deficient in compare with him, (saith *Aquinas*,) and yet even in affecting and accepting such names, God delivers himself to us in a gracious way of endearment. For where men aspire to Honor, and ascend to titular additions therefore that the swelling vapor of a *Longa Pagina* (as he calls it,) may lift them like a Pageant high in the air, and hal'd from the community of baser earth, God in a wonderfull descending still vouchsafes rather to honor his servants and Clients by sometimes assuming names of particular and individual reference, as the God of *Abraham*, the fear of *Isaac*; sometimes of general appliance to all the Israel of God, as is the large extended and branching Tree, the spreading Sun in an Expansion, Dilatation, Emanation, Communication, Consolation to all his servants in this full and chearfull name of *Dominus*, the Lord.

9. Which name in the strict and proper acceptation (they say,) can belong of right to none but God, by reason it includes these two conditions. First, He that is exactly *Dominus*, may at his pleasure use the thing whereof he is Lord; enlarge, diminish, change, annihilate, that is, as far as the nature of the thing will bear; And who is so supreme on earth? Secondly, The absolute Lord stands

stands in need of nothing, but is endued with a proper innate and self-sufficiency ; And who can boast himself to be so absolute? *Uxi te in Regem*, — *et in caput*, are notes of humane eminence in the Old, and as plain is that of *κύριον* in the New : One from *Samuels* testimony, a Seer and a chief Prophet of God ; and the other from *St. Peter*, a prime Apostle, both instructed in the Will of the Lord here : And yet no *Saul*, nor *Roman Emperor*, nor any supream Head and Governor on earth since those times can ever say, and say truly, so much as to the foot of his body Politick, I have no need of you; much less then can the feet or legs, the sides or arms, or bulk of the body, though never so big, say to the head, (mistaking it for a Perruke,) say, We have no need of thee.

10. It was ( as is imaginable ) for this Energie in the restrained sense of the word, that the Septuagint everywhere render *Jehovah* by *κύριος*, the Lord; and some such reverence to the name made *Augustus*, ( sure ) so respective and nice, as not to endure it ; and *Suetonius* reproves *Domitian* of incredible arrogance, for not disclaiming that usual acclamation in the Amphitheatre of *Dominos feliciter*: Well might his Poet then recant, and repent his Inscription of *Dominus Deusq; noster*. And yet we know what he that sits in that Emperors Throne, the triple miter'd man of sin, or if not so, yet surely sinfull man doth dully and damnably retain , and blushes not to this day to wear, and bear from his Poets and Parasites in Print of *Dominus Deus noster*, our Lord God the Pope. And yet for the term of *Dominus* alone, as in our language,

tis cheap enough : The words *Lord* and *Sir* being very near allied in sense ; so in the Latine now, and all those crums and drops of *Spanish*, *French*, *Italian* Eloquence, into which the Latine is broken and dissolved, it signifies no more, it confers no more in usual phrase. And in the very Greek of the New Testament, so near *Augustus* dayes, it is evident enough that their *κύρις* was but equivalent to our *Sir* ; for it is observed that *Mary Magdalene* gives it there to our blessed Saviour, and at the same time envies it not, but affords her *κύρις* *Sir* to the very Gardiner.

II. But a more usefull Note from both these Names together, we may make out of *St. Bernard's* rule, *Omne nomen Dei in Scripturis*, &c. Every Name of God in Scripture sounds of Mercy or of Justice ; and both these are in this judicatorie, to shew that *Adam* had now provoked not only a glorious God, holy and just, but his Lord Gracious and full of kindness to him : This raises the wind into a foul storm ; swells a brook of disobedience to a Sea, when man the master-piece, the favorite, turns against his God that had made him a kind of under-god, given him dominion too. For the *Habendum* enters with a *Dominamini*. It was my Lord *Adam* from the beginning ; a Lord Lieutenant under the Lord of Hosts in three great Counties, of the earth, and air, and Seas, and of all things therein, with power of life and death. Ingratefull man to make offence against his maker ! the creature rise against his Creator that rais'd him from the dust, sustain'd, planted, pleasur'd him with infinite varieties of sure and real favours. This on the Remorse was it that cut

David

David to the heart : *Against thee O Lord , against thee have I sinned , and done this evill in thy sight :* No wonder if traiterous man on this recognition of the Judge offended, hid himself, and sought for shelter among the trees, and even there remained start-ling and umbragious, being chaf'd away by the fiery indignation of a powerfull God ; especially with this co-consideration that his treason had been committed against a Lord so gracious ; But whether this Gracious and great Lord God was the second Person, the Lord of Glory our blessed Redeemer Christ Jesus ( as some will have it conceivd both of this and other apparitions in the old Testament ) I stay not to determine , nor to enquire. But thus far only this Note will easily fall upon , and into our consciences, if we resist not, if we despight not the Spirit of this Grace. Namely , that we should bear an infinite detestation to sin, which procured at first, and hath that malignant properte intrinsick and everlasting in all successive sin and sinners , to provoke still the anger and offence of a most gracious Lord ; and if so, then to think further of that infinite Grace, and Love, and goodness, which even after sin committed could procure that Lord to compassion, and could draw so deep a descent of Mercy, as to submit himself to his most bitter Passion ; whereby he gives every wounded soul a clear assurance in an open pardon sealed in his own blood ; and also in this very Name leaves an Intimation, that all our disobedience , all our foul, and many, and weighty sins , fall yet within the measure and compass , and cannot sink us past or beneath the mercies of a gracious Lord God. And therefore



we to raise our souls upon this double Name, as on a pair of powerfull wings, overloaring despair, and flying up into his bosom who is our hope and life, our dread and Love : our Judge indeed, but yet our Advocate, that calls to us, Come to me; and whose blood cries for us ; and we therefore to cry to him with that Disciple newly awakened to that frightfull, and that delightfull double sight at once, both of his sin and his salvation in Christ ; which made him so resolutely and so cheerfully take and wreath these Names together with *Meus* in the appliance, *Dominus, Deus meus* : my Lord and my God,

12. This instruction I know, and so you will apprehend it, fits far better with the Texts of the new, and yet is no stranger in the old Testament. For even *Isay* and *Malachy*, in their clear and frequent forementions of our Lord, retain as well the Relishes of Evangelists, as Prophets; and *David* openly sings and playes him on his Harp, as Evidently, as Elegantly : Nay, not so vail'd in *Moses*, but that this very place of *Genesis*, so early in the worlds infancy reveals (some think) the very person, sure we are the Office of our Lord and Saviour : whose after-manifestation and coming to destroy the works the Devil had made, is promised within six verses, and call'd a *bruising of the Serpents head*.

13. But let us pursue this same consideration another way; that a gracious and so a glorious Lord and God is offended, and by sin drawn to an opposition, to an enmity with his beloved creature man. The vileness of sin is many wayes discovered in the language of the Holy Ghost : It is to a main height of expression, when God descends to so low a

comparison, as that in *Amos*, *I am prest under your sins, as a Cart is prest under many sheafs*. My Rebellion, my stubbornness is a dangerous sin done against my Prince, or Pastor, or Parents. And my violences, my cruelties are heavy sins, because in them I oppress my brother, as a good man, it may be better in his eye that made us both, then my self. But did I ever understand till now, that I may oppress him that is *optimus maximus*, my God also? *Is it not enough to weary men* (sayes the Prophet) but shall I dare to vex and weary my God also? and afflict and grieve my gracious Lord and his Holy Spirit. No wonder we find *David* complaining, *My sins are a sore burden too heavy for me to bear*, when *David's* Lord tunes his voice to the same key, *Your sins are a sore burden, too heavy for me to bear*. Dost thou not see O vain man by this, the vileness, the odiousness of thy sin, which makes him impotent that is Omnipotent? As also in that term of *Abomination*; How frequent is the use thereof in holy Scripture, to cause us to write this lesson into all our souls from thence? Nothing makes us so ugly spectacles to that Lord our God as sin, which causes him to turn his face away in displeasure, not able to abide us in his sight, nay forced to deny his own workmanship, *Depart, I know you not*; thus making him ignorant that is Omniscient. And yes above, and beyond, and beneath all these we may collect the height, and breadth, and depth of a sinners dangerous and fearfull condition by those speeches of anger and provocation. The wrath of a King is as Messengers of death, the Wise man tells us, *and he that provokes him to anger, sins*

*against his own soul.* What is it when we provoke  
 the holy one of Israel to anger? *O Lord, rebuke  
 me not in thy anger :* if in that mood I be called in-  
 to Judgement, O Lord, who is able to abide it?  
 And this is doubtless one of the depths of Satan,  
 one of his main aims in provoking us to sin, that  
 thereby God being provoked to anger, may declare  
 himself our enemy : What shall we then say,  
 Men and Brethren? What will we then do? May  
 we not then say justly, that other Lords have un-  
 justly reigned over us? *Infelix Lolium, & Steriles  
 dominantur,* ——— our base and barren lusts and  
 pleasures have indeed justly by Gods permission,  
 and by way of punishment had dominion over us,  
 by our willing submission of our souls to their sway  
 and tyranny : And will we still do so, continue in  
 sin, still make a mock of gross and grievous sins,  
 never startle, or admit the least umbrage of remorse  
 at open blasphemies, and often Adulteries, drun-  
 kenneses? Are not such mens Souls and Bodies,  
 States and Children in a fearfull manner engaged to  
 the wrath of God, which they hourly provoke  
 by these abominations? Alas ! poor wretched man  
 or woman, however titled. Preacher or Hearer,  
 Lawyer or Courtier, Lord or Lady, every wickedness,  
 every known sin I dwell and delight in, and resolve  
 on, is not only a touching pitch, whence inevita-  
 ble defilement, nor a carrying fire in my bosom,  
 impossible to escape detriment, but is an opposition,  
 a rebellious outstading and sleighting of my God;  
 enmity : for the wrath of God is manifoldly pro-  
 claimed from Heaven, and Wisdom cries it in the  
 streets, Gods Declaration we are not ignorant of;  
 and

and dare we then despise? If I be a Lord, where's my fear? What earthly Monarch, the anointed of the Lord (unless super-anointed with the spirit of patience and meekness above mortals,) can endure his lawfull Commands to be vilified? And can we look for less then suddain execution of that wrath which is drawn out, and ready to fall on sinners, and hath been the sinners case from the beginning? *Adam* was our first Father that found it so, and we his sinfull issue, on whom the ends of the world are come, do, and ever shall find it so till the consummation; for the perpetuating of this proceeding in God is made manifest by that of the Apostle, where he shews us plainly, and as if he saw the arrow falling, or the lightning blaze of Gods revengesfull fire seizsing on, and cingeing the sinners hairie scalp that goes on still in his wickedness; For such things sake, (saith he,) look about you, — *Behold the Wrath of God cometh upon the Children of disobedience.*

14. Methinks I see some *Bravo* now, some scornfull fool (as *Solomon* blazons the witless and wilfull sinners coat,) turn his half-face, and swearing and swearing, urge me with a *Why Sir*? Is God so dreadfull an enemy? Yes; even thou shalt find, and believe him so at last, if not too late! Thou that in youth, and in thy strength and wealth art loth to belive him so these seven yeers yet. For observe in God those two properties which make an enemy formidable. 1. Power unlimited, carries not the third part of the world; (as he said of *Scipio*,) on his neck, but holds up, or casts down all at will & pleasure, ruling over all, as Almighty, doth what he will in the  
Armies

Armies of Heaven ; and him that walks in pride, he is able to abase on earth, blasting beauty, and youth, and strength, and riches, and wit, and all thy growing hopes and fortunes with the very breath of his displeasure. And sure this very first consideration of Gods infinite Power will shudder every meer humane, make every undevised bosom tremble. It was a King that said it, and a man after Gods own heart, and no doubt felt it in his own heart, *Stand in aw, and sin not* ; In aw ? Of whom shall Lords and Kings stand in aw ? of him that is King of Kings, and Lord of Lords ; The Lord God ; I say unto you, *Fear him* ; Fear him that is able to destroy Dominion and Regality, able to reverse all victories, confound all earthly glory with disgrace, and compound all worldly honor with the dust, that is the Lord God here in my Text. Set not light by him that is able to hurt or help, was *Ethick* advice of the *Ethnick* Preacher, *Aristotle*, but it was a divine sentence in the lips of the King before, the royal Preacher to Gods own darling people *Israel*, *Contend not with one stronger than thou*. And the famous Preacher of the Gospel to the *Gentiles*, *St. Paul* opens all sinners eyes and ears to apprehend this ensuing danger in that applicatory question, *Do we provoke the Lord to jealousy, to anger ? Are we stronger than he ?* 1 Cor. 10. 22. Tush, this is needless now, saith my Gallant ; Who knows not this ? *stronger than God* ? Who ever opened his mouth to say so ? But yet there is an intestine, there is a visceral Blasphemy, as well as oral, and as ill everywhit. The fool that saith in his heart, *There is no God*, or else a blind, a drow-

sic,

He, or an impotent God, either he cannot, or he  
 will not regard ; all such secret thoughts are as  
 open Blasphemies, though not so infectious. And  
 therefore I beseech thee, whoever thou art, for Gods  
 sake, if not for thy own souls sake, to take notice,  
 and to beware ; For dost not thou conceive that every  
 hard-hearted, every unrelenting soul feels some such  
 insurrection in the secret & silence of her own Closet  
 and Cloister, some such carnal inspiration, while  
 she resolves not to repent, but to continue in known  
 sins ? and saith in effect, I have heard much of  
 Gods Power, and the Preacher would make me be-  
 lieve that the Word of God is a Wisdom divine,  
 and Gods heavenly Power to my salvation ; But  
 sure I find that Word ( let them read it, preach,  
 urge it never so forcibly, ) is yet too weak, and  
 all their ghostly Councils and Exhortations of no  
 value : I am sure, I never yet found them prevalent  
 with me, but that I am able, during the very Ser-  
 mon-time to sleep ; and find that I am not only  
 proof against all their persuasions, but persuaded  
 that neither this man, though well voyc'd, nor  
 that, though cryed up for a powerfull Speaker, nor  
 the whole Tribe indeed, shall ever be able to prevail  
 over me. 'Tis true indeed that God only can break  
 in upon mans soul, and the Word we preach, which  
 is but improperly called his Word, and is so no fur-  
 ther then we are carefull to separate the precious  
 Truth of Heaven from earthly inventions or con-  
 junctions. Yet take heed of despising the meanest  
 Instrument that God sends upon this Embassie, and  
 resolve that all Resolvings against the charming  
 Power of Gods, are from the suggestion of the  
 soul



foul spirit. And if any of this audience should be infected, I say, if this should be so, though ( Beloved in Christ Jesus , ) this ought not so to be ; and though I fully hope for better things of you ; yet for fear it may be so, by reason of our common frailty ; and if this qualification of Omnipotency in God shake us nothing, yet let this that follows ; trie to disimprove and prevent , or infeeble all the Charms of the Serpent , and dismantle all the strong holds and forts of Satan in our hearts which would put us on Gods Comminatory *Meritis* ; That there is a second property in God ( I might name many more , ) which makes an enemy terrible, and that is, *The affection of Hate. My enemies are many and mighty*, ( saith David ) and yet we do not bear the worst, *and they bear a tyrannous hatred against me* ; there's the bottom ! And though such an hate in God is not, nor ever can be towards man, or any other creature ; *for he hates nothing that he hath made* : yet sin is a thing that he never made ; a thing begot betwixt the devil and our own corruption, and that the Lord is said to, *hate with a perfect hatred* ; and it must be so, *for the righteous Lord loves Righteousness with a perfect love* ; and this hate in perfection spreads to the whole Tribe of sinners for sins sake , *All the Workers of Iniquity* ; and while they live in their sin it mars and makes odious their most exquisite Actions. The predominant venom of sin turns the nature of their best performances, and makes the most acceptable Sacrifice abominable ; *Their very prayers shall be turned into sin* : And when they are dead, as their names rot and corrupt the very Air , so their souls are

are sent to endure those exquisite torments prepared for the Devil and his Angels. I have done with the first.

15. **O**UR second part, is, the second Party appearing in this Judgement, *Man*, the Delinquent. I told you God was an Ocean soundless, fathomless; and when I find *St. John* telling me that Christ who is God, need not that any man should tell him what is in man, for he knew; it leaves a little of the knowledge of man behind it, namely this, That man is a thing not, or not well known to any but God; not to another, not to himself. And when I hear his servants *Job* and *David* put that Query, *What is man?* they both put it to God himself to answer; and in those very answers which they make by Gods own inspirations, we find and know still that man cannot be found and known, and that there are corners and Incognita's in this Microcosm, that are not laid out fully in any Chart, but left only to the discovery of him that is *the searcher of hearts*. But yet for our present purpose and suddain apprehension of man, I will turn you but to two books, if I do that; ( for there is much reason, I'll be brief, if for nothing else, yet a little to quit and recompence my former being too long; ) And the first book shall be this of the Creation, this very book of *Genesis*, and but one place in the book, *Chapter 2. verse 7.* *The Lord God formed man of the dust of the ground, and breathed into him, into his Nostrils the breath of life, and man became a living soul: Scire ( we say ) is per causas,*  
and

and here they are ; at least here we may ground our selves upon the ground-work of all that is in our bodies. All that gentle, noble, royal blood in mens veins, and all the matter of the Merchants, of the Divines, of the Councillors, or Courtiers, or States-mens very brains, all our pride and honor ; if we be proud of any materials in blood, or brain, or face, or hand, or foot, we may soon find all our pride and honor in the dust, with a double mention and Inculcation of Dust, and dust upon all mankind. God at first beats down all Supremacies still amongst men in compare with God ; all right or wrong Honorable ; and so all right or wrong Reverend too. Here we have ventured at this instant to make an Assembly of our selves in the presence of God, and in the Courts of his own house, male and female, with differing faces, differing out-sides too, or cloathed in Purple and fine linnen, with hanging on of Gold or costly Array, or clad in skins of beasts over our own hides, and with girdles of skins, as *John* the Baptist, but yet with far more differing insides, full of youthfull or wanton fires some, and some with fierce and cruel, or treacherous and bloody thoughts ; some perchance willing Hearers, and some glad only to be here at this time, if for nothing else, yet out of an hope to catch something from the Preacher, if he should be so silly as to flow into distempered and partial Invectives, and anon sad to find their malice deluded ; Nay, we may well suppose that some Papist may drop in upon us now, or Separatist ( at other times ) afford his company, and sneak into the Church to hear what News, and then hit his very heart against this

this supposition. But I will enlarge my self in a comprehensive Note for all this Audience , whatsoever we are , what use soever ye mean to make of the Preacher and the Sermon, being both plain & homely stuff , and will serve perchance at dinner to fill out discourse, and help to hold comparisons : However God deprehend us now , or apply himself to us here , or we to him , and his Vicegerent, in our affections or intenrions good or bad : Once, however we differ , yet one primordial and finall sentence is past upon us all ; one Law gone out and over all mankind, that arrests, and enwraps, takes in all ( Prince and people ) and layes up all together ; Dust thou art ( be sure ) and ( as sure ) to dust thou shalt return : Every son of man like the first from the earth earthy. A good touch this is by the way to humble us even in our most exalted imaginations.

16. And though we hearken to the rest of mans Description with more alacrity , which tells us so man became a living soul ; yet if thou do not become that soul, but spoil<sup>d</sup> it in the wearing ; nay, if that soul serve thee only for salt to keep thy flesh from putrefaction, if that soul become not a new soul ; though man be a living soul, yet better he had had neither soul nor life, unless the new man, the second *Adam the Lord from heaven heavenly*, become the life of thy soul, and thou lead a new life, by the power of the Son of God ; if the quickening Grace of his mighty Spirit, if the same hand of the Lord God here that formed, do not reform thee. We talk of Reformation , and Reformation in State and Church : I am not able to look

look to those things of my self, but I am able by Gods gracious assistance to look to this reformation of my self. And certainly as families make towns, and they make Common-wealths and Churches: so private and particular persons are the roots and springs of all, and their several Reformations are the roots and springs of all Reformation too. But yet as in Reforming States, I doubt not but Statesmen, and the most stateliest of them had need to be instant in prayer to God; or else without his blessing all may prove but a shock and conflict of wits: nay worse (for *Bella, horrida Bella* may ensue) except he bless, unless the Lord God keep us, Builders and Watchmen shall do all in vain: So is it manifest in the reforming of our souls; for we are his workmanship created in Christ Jesus to good works, Eph. 2. 10. And this discerning the work of God in his own breast, is that other book to which I would refer man for discovery of himself. The book of conscience it is which lies open, and layes man open to himself; if he read there and find *di- gnum Dei*, the Hand-writing of God both of Law and Gospel in his heart, engrav'd in that Table, then it is another, a second book of *Genesis*: *ἀναγέννησις*, a new beginning of new Light struck up, and a new Birth of a new world of Beauty, and harmony struck from his old chaos of corrupt Nature, and a new Testament, *Βιβλος γενέσεως*, The book of his Regeneration, Gods spirit bearing witness with his spirit, that he is the child of God, and a Volume, a tome, a piece of Gods works; nay, *ποίημα*, Eph. 2, 10. A Poem, a masterpiece of Gods own workmanship in Christ Jesus, Reformed, re-  
view'd,

view'd, and corrected by the Author, and purged from infinite errors; & is in *Lucem editus*, Reprinted and comes forth into the Light *multò antior & locupletior*, that is, *Emendatior*, in this new and second Edition. But how shall I know this? Indeed that Question is turned into a tormenting scruple by some evil Informers; but the knowledge is easie to them that will observe the alteration. Even as we know an A B C from a Testament by the contents and augmentation: And even as certainly, and as sensibly as I find my self past *Genesis* when I am in *Exodus*. For this; *Genesis* doth ever resolve into an *Exodus*, that is a going out of *Ægypt* in a Deliverance evidenced to his soul from the thralldom of sin, and tyranny of his own corruptions; by Gods mighty hand and out-stretched arm, and a Passover by the Lambs blood sprinkled, and flesh eaten with the sower herbs of Repentance, and a leaving behind him, those rocky dangers and roaring wilds of sin, and sea of vanity, from whence when he looks back, he stands still, and beholding the Salvation of the Lord, he fears the Lord and believes the Lord, as tis in *Exod.* 14. ult. *and sings that song of Moses and the children of Israel, Exod.* 15. *The Lord is my strength, the Lord is become my salvation; who is like unto thee O Lord, glorious in holiness, fearful in praises, doing wonders!* If now we should proceed from hence to fall upon the Redargution of such as mind no part of this Learning, and hating to be reformed, are loth to look into these books, I should shew my self unmindfull of this presence, and too far stretch my abusing of a Royall patience; reserving therefore what may make up another exercise, I conclude with prayer.

T

S. D. G.





THE SECOND  
S E R M O N  
ON THIS  
T E X T  
A T  
C O U R T.

GEN 3. 9.

*The Lord God called unto the man ; and said,  
Adam, where art thou ?*

I.



N the first opening of this  
Scripture ; which is an In-  
troduction to Gods judicial  
Proceeding against Man af-  
ter his sin , and so the first  
Book-case that ever was re-  
corded ; and being a leading  
case, should therefore premonish all the sons of

*Adam*

*Adam* to prevent a Second by a timely consideration of this first Judgement, I made four parts; the two first, are the two parties appearing in this Judicature; God the Judge, and Man the Delinquent: The other two, are the manner of the Process by way of calling, and the matter of the Summons, *Where art thou?* Of which the sense is double, by way of Question first, and then in a way of Commiseration.

2. Concerning the first particular, and the Judges names of *Lord* and *God*, I spake fully the last time, and of the dangerous nature of sin which provokes so great, and then so gracious a Lord God to indignation, to hate, and then to punishment. Finding this boundless Ocean of God, his Names and Nature too profound, we came to a discovery of Man, our second Particular; and observing how hard it is for man to search into himself, for the advancement of every mans learning in this difficult point I pointed you to two books: the first, this book of *Genesis*, and therein Principally the fourth Chapter, verse 7. wherein is laid down by God such a description of man as will let us easily discern our wretched and earthly materials; which to reform, I told you of the other book, the book of Conscience, wherein as in a Glass, a man may view himself, and see of what fashion he is; that is, whether yet abiding in *Genesis*, or be past over into an *Exodus*, and escaped in some good measure the corruptions which be in nature and in the world through Lusts. And now it is fit we fulfill what was promised of annexing hereunto a Redargution of such proud or dull people as seem to scorn the

Perusal of these two volumes full of heavenly Instruction, but specially abhor to look into the last; and therefore my Reproof shall chiefly intend and pitch upon that part of their Delinquency.

3. Two sorts of men then there are both ignorant and arrogant that reject this book of Confidence as *Apocryphal*, nor endure thereby to be put to their Purgation, to their Clergy, where the Versicle is both Greek and Latine, *Heathen* and *Christian* too, *ἠὲν σεαυτὸν*, and *Miserere mei* too; both irksom and unpleasant Doctrines to them. The first of these is the Painted Pharisee, who thinks himself, and thinks he is scarce to thank God, and thanks himself that he is not like other men: but one *per se* that can predestinate, elect, call, justify, sanctifie and glorifie himself; for he can view and review, and discover and relate at pleasure those Records above, and find or set down there his own certain, and it may be the name of a special friend of his too (if he think fit,) in that book of life above, without searching those rouls above, or examining the book of his own life. For as we have Mushrum Preachers, Lecturing before reading, and a birth before conception, miraculous Fellows: ( And I would that were the worst, would it were but froth and vanity, and a tedious nothing, and that they did not conceive mischief, and bring forth sedition; ) So their Disciples, or rather their Patrons and Matrons too, can make sure work of their salvation without working it out with fear and trembling, and are perfect in Heavens way by a directory of their own private spirit without book. The second is the meer worldling,

*Filius terra*, earth-born and bred, that comes up like a vernal flower in green and yellow; a kind of *Narcissus*, and like him becomes his own glass and book; There he studies, and pores, and doats day and night, and esteems himself a rare piece, because fairly bound up in Velome with silk strings, painted, and gilded, and embost with his Arms, and Em-prefs engraven, and printed *cum privilegio* in a large Folio, ——— *Stultitiam patiuntur opes*; But *Quid intus*? He that runs may read him through; In the very Frontispice and Title-page in capital Letters, stand *Caro*, and *Carion*, and *Carcase*, ——— and ——— nothing else, but a few scattered Principles and Conclusions of flesh and blood: Or, if *Homo* be there, 'tis sunk beneath his *species*, and drowned in Animals ——— *in malis*; not beset with, or set on by, but set in evil, ——— *in maligno positus*; and it is a Permaligancy, like a compleat Armor, *from the Crown of the head*, saith *Isaiah*, *to the sole of his foot*. It is not quartering, nor a Party *per pale*, but his whole Scutcheon is *una litera*, Coat and Crest, and Supporters and all. *He walks with a stiff neck*, (saith the Scripture) *and strengthens himself in his wickedness*, and makes his boast that he can and will do mischief; and yet this wretched thing will brag of Descent, and coming in with Conquerors and Kings. Alas! Where art thou O vain man? Here I am sure both he and we were once in *Massa corrupta*; Our prime Ancestor (you see,) a Rebel, and the next of our kin, ——— *Illud quod dicere nolo*; we can get no Credit by naming him. And then in this miserable condition, if he be a King on earth, never so highly born,

*unless he be born again, he can never enter into the Kingdom of Heaven, unless washt and made Kings and Priests in his blood, and restored in that second Adam.* The meer natural man may derive himself from *Belus*; but Gods calls every such man a son of *Belial*; and his condition is *Bellual*, nay worse then that of the brute beast, though he be a man still; And though this may anger and offend him to be told thus barely of it; yet such a man (but I shall hope there is no such man here) must know that if he remain in that mind still unappall'd, insensible, and therefore careless to prevent the wrath to come, that he hath devested man, or lost at least all excellency above beast, though he be yet a seeming man, and a seemly, and an handsome man, a proper valiant brave gentleman, or a curious dainty man, never so great, so noble a man, and take in all that can be in a man. For wretched man his Ancestor is here cited in that nature, and deprehended in that notion of a man. *Adam* (you see here,) though foully bruised inwardly, is still a man after his sin, though now made of good evil, and miserable of happy. Sin destroyes not humane nature in the act or habit, but in the harmony. The Order, and Beauty, and Excellency of our nature (like a Clock thats broken,) is lost, defac'd and ruin'd. What a silliness is it then to argue sin as meerly nothing, and make a mock of all reproof, because it introduces no decay, no sensible alteration in the body? And yet some acts of some kind of wickedness are forcible, even to thy corporal destruction, and thou mayest come to mourn at the end when thou hast consumed thy flesh and thy body,

dy, that very body of thine which thou lovest better then any body; better then thy own immortal soul. There is such a Text as applies it self to thee ( perhaps, ) in a literal sense ; and if not to thee, there be too many able to comment upon't, and he is blest that is not conscious now, or whose body will not call upon him ere long, and repeat this part of the Sermon in his own wofull experience. But be it granted, ( as it must, ) that sin is an insensible aversion from God, rather then a sensible apprehension of loss, or pain, or change in nature ; yet we know it is held a dangerous Symptom in a sick mans state if he be senseless, and when he lies for dead perceives not his infirmity : so it is to be heart-sick of sin, a captive taken, and no feeling of his sickness ; nor discerning of his own thralldom. What is then to be done ? but to take up our book of conscience, and read, and find there our distemper, especially by applying it, and comparing it with the book of Gods declared Will, find our *Errata*, and labor to an amendment of life; for to such is that sharp but sweet voice of the Spirit directed, *O consider you that forget God and your selves*; and again, *Arise thou that sleepest, stand up from the dead*. And since sin and our humane nature are from the beginning, so, not only concreate, but friendly and familiar, and so agreeable each with other; learn not to rest content in our pure, that is, our impure Naturals; for they are stil'd the *Proffemony* to Impiety by St. *Ambrose*, even these which we stile commonly admirable natural parts, if unsanctified, lest that name of a *Natural*, or what is worse of a meer carnal man  
stick,



stick so close unto us, that great, or rich, or high shall only serve to skrew it faster, or spread it further to our Reproach. Labor to deuest this old and earthly *Adam*, the former Leven of corruption; learn to purge away, to cast from us in an holy scorn those rags; ( for if our Righteousness be a stained Cloath, what is our unrighteousness? ) And learn and labor to give all diligence to enrobe our selves in the rayment of our elder brother, the *Second Adam*, whose odor may make us acceptable to our heavenly Father; This is that *Pia morositas*, that *Sacra famas*, in the proper sense that holy hunger; and honing and whyning; that pure perversness of the soul, when like earthly minds in point of food, or garments, or building they can never leave, but take up dayly new desires. We are displeased from time to time with our present weak condition, and desirous to encrease in Grace, and grow up from one measure of perfection to another, *cleansing our selves from all filthiness of flesh and spirit, and perfecting holiness in the fear of the Lord.*

4. But this will never be done by any voyce of Reason, any moral swasion, or any perusing the History of the Bible, ( say some what they please, ) together with the best and ablest Expositors; no, nor by the Ordinance of God in the Ministry of man; if we rely only upon that, be the man never so wise, never so eloquent, learned, mighty, ( and which is the best mighty, ) mighty in the Scriptures; *Paul* was learned and laborious above them all, *and a wise-master-builder*; and *Apollos* had the striking and powerful way of *Preaching* textual Divinity; yet we know it is not ascribable to the plant-  
ing

ing of the one, or watering of the other, —

No, — *Magister intus docet* is *St Austins* assertion; and here it is the Lord God that speaks unto the heart : So it is said, *The Lord opened the heart of Lydia to attend to those things which Paul preached.* *Isaiab* may lift up a loud and shrill voice like a *Trumpet* ; and *John the Baptist* may *mourn* and *crie in the wilderness* , nay our Saviour himself in his Ministry (and he spake so as never man spake,) was *unbelieved by some, and mockt by others.* It is only the inward voice of the holy Ghost which like a mighty rushing wind falls, and fills, and shakes the place and person where it comes ; and that voice can break the Cedars of *Lebanus* ; subdue all hearts, and bring all high exalted thoughts down to the obedience of *Christ Jesus our Lord.* Against the power of Nature infecting, God uses the secret insilment and inspiration of his Grace ; and against the calls of Satan and this present evil world, man hath no sure help of himself or others, but to hearken to, and obey the call of God ; and thither we are come ; that's our third part ; The Citation, or the manner of Gods proceeding here with man by calling, *The Lord God called unto the man.*

5. Wherein our first care and disquisition must be to know what is meant : For some have thought this was only some diffusion, some scattering of the raies of Gods glory appearing in the Garden ; and others interpret this of the secret conviction of *Adams* conscience : both which may be true, but not warrantable, nor to be fixed upon for expositions, because these leave us unsatisfied : For God appears, where he calls not ; and for that of the Delinquents soul being

being troubled and affrighted, it was doubtless so: yet the holy Ghost would never ( we should think ) have delivered over to Posterity the first mans Plea in words, had it only been a passage of his thoughts: most probable therefore is their opinion of an humane shape, & certain assurance of an humane voice, wherein the Lord God called unto *Adam*.

6. This also we rather embrace, for that in *ver. 8.* where was a sound of his Voyce before, but not so distinct; *Confusor primus sonus (ut lex) sed nunc instat Deus ad premendam conscientiam*, is *Calvins* Note. The first sound was not so distinct (saies he) nor so loud; but like as the Trumpet of the Law began low at first; but now he presses the offenders conscience; where first for Gods cause, that is for Gods Glory, let me crave again this advertency in your discerning, what it is that calls us from sin. The same Spirit that began in the Creation, Revisits his own work, and excels himself in thy Recreation; It was God which call'd *Abraham* out of *UR*, which signifies a fire or light: and then brought him to a sweeter, clearer fire, and better and purer Light, even that Light which was both revealed to the Gentiles after, and remain'd the glory of his people *Israel*; All the Israel of God ( united ) both *Jews* and *Grecians*, bond or free; on whom *ne circumcission, nor uncircumcission* was regardable. For those are nothing (saies the Apostle) what then is something? Nay, what is it then that is all things? This only, To become a new creature; *wherewith shall a yong man*, that is the son, the Prodigal in the Parable, that hath wasted all his stock, and is mad, out of his right mind; how shall this man that is troubled

troubled with the Scotomy and Vertigo, a youthful wildness and unstayedness in his brains, how shall he recover, come to himself again, and from his blinded and distempered sight, find the way of Returning to his heavenly Father? This is hard, but may be effected by taking heed according to thy Word. There is a power in Nature, but the wisdom of God shining in his Word by the joynt operation of his Spirit (for these two ever work together) is a power indeed, mighty in operation, to cast down the strong holds of Satan. Not as it is the Ministry of men (though the Dispensation be ours) no not all those Clarious of his holy Prophets that spake as they were moved by the Holy Ghost; to which we do well to attend (saies St. Peter) as a more safe Word, and as to a Light shining in a dark place, till the day dawn, till God send the marvellous light of his Gospel. And then it is not in the Instruments; Not in *John* greater then a Prophet, and a stout and plain deliverer of the Truth; and not a Reed shaken with the wind, and bending his Doctrines to humour his variously inclin'd Audiences. Nor in *Paul* thas was *Os orbi sufficiens* (as that Golden-mouth'd father calls that blessed Apostle.) And all his Successors in any part of the world must know, that their Voyces are but still and soft Musick, and a sound *qui aures percutit* — reaching only to the ear. But the inward Minister (of whom we heard before) instructs the heart. Tis Gods Ephrata that can do that. That alone can call from the sleep and death of sin, and from the grave of corruption. *Qui dixit sine me non potestis cogitare bene, multo magis dixit sine me non potestis credere.*  
To

To believe is a greater work , and of greater Grace and Power then to conceive a good thought. Yet both those rich streams run from one and the same Fountain.

7. But this Impotency will not be believ'd to press and lie on all mankind. How gladly would some men find out some way in themselves, whereby they might beless beholden to the Grace of God ! Ungracious to God for his Grace: and would gladly forget , or fain to forget that God so incessantly remembers men with his preventing , exciting, with his inchoative, and concomitant, and subsequent, and persevering Graces; Graces of all sorts and all seasons. Bold and presumptuous men that purposely neglect to magnifie the operations of Gods Graces on them, because they would derive the *Magnificat* and *Benidictus* on themselves , and so sacrifice to their own nets, not looking up to the prime and constant mover of all , not regarding the strong God of their Salvation. There is indeed a Race and a Sect of men , who will perchance be content that God shall be kind and gracious to some feeble ones, that stand in need of his assistance. Sick and weak people may need the Physick of that Heavenly Doctor. But not such able men , such Saints and perfectists as they ; men that are wholly taken up with the admiration of themselves, and their own purity. Who yet must know that if they have been kept from falling into gross sins, and are therefore apt to deride mine or any other mans weaknesses who have been and do confess as much, frequently overtaken and overcome, yet it is still the same gracious hand that hath done the several cures on both.

That

That God whose Grace was all the while a preservative to them, was to me and him that slipt a Restorative. Where is boasting then ? it is, or it ought to be excluded and exploded out of all Christian books, and out of all sober and religious brains and hearts. *Be not high-minded but fear*, is a Canon that no wise man will cry down, lest he fall with it. For simply in the state of nature, both he and I were even ; that is, even able to do nothing as of our selves ; So far from being sure of Gods Election, that we were not yet under this Grace of Vocation ; nor Law, nor Gospel-calling, and so without Christ ; & so without God in the world. Therefore here the exhortation is to be renew'd of calling upon God for this call ; and crying ardently unto the Throne of Grace, that so we may obtain Grace to help us in time of need ; and that is at all times, while we bear about flesh and blood wherein dwells corruption.

8. Secondly, Take notice of the mercy enlarg'd in this double call of God, and this extension of the Voyce ; as in that to his Spouse, *Return O Shulammite, Return, Return !* and that convincing Interrogatory, *Why will you die ? As I live* (saies the Lord) *I would not the death of him that dies.* And this course we find God ever took, sending his Prophets, rising up early with many sweet invitements, *O come and taste how gracious the Lord is. Come and drink of the waters of his Mercy freely :* And when those Prophets had spent their strength, stretched out their hands in vain, and had their cries returned in Reproaches, and their reward was nothing but stones and persecutions, then rose the Baptist with a  
new



new crie, ——— who was more then a Prophet, then any son of man before him, respecting the excellency of his Office in the present assignation of the *Messiah*, and exhibiting the long longed for Lamb of God to take away the sins of the world. He redoubled his crie in the wilderness of Repent; and reason for the Kingdom of Heaven is at hand; so at hand, that he could indigitate him that was, and is the King of Heaven, with his *Ecce Agnus Dei*, Behold him that is come to call sinners to Repentance and Remission, that hath brought abundance of Grace and Truth, no more in Promise or Prophecie, but in Act and personal performance: and yet this John the Baptist you know how rewarded; they extinguished this burning and shining Lamp in a base Report of a *Demoniack*; and no wonder; for in the fulness of time he sent his Son, the Son of God himself for us men, and for our salvation, came down from Heaven, the high Priest of our profession, made man, and made a Minister ( of that Profession which was never more despicable then now, unless it be in a few *Peplicolae*s of our own, or fugitives from the *Roman Church*. ) And did not he find ( as we must on his experiment and Prediction expect ) a stony-hearted and stony-handed generation? though all his Errand was but a woing Embasie from Heaven, and an unfained hearty Invitation, Come unto me all that be weary for refreshing, and if my Word will not pass, my Blood shall witness and confirm it under seal. And last, A Race of Evangelists and Teachers in his name beseeching men to be reconciled unto God, and which in despite of the worlds base usage he will continue to the end of the world.

9. Thirdly, Observe the Progress and Degrees of sin; *Adams* heart possessed, deafe his ear; *Satans* Policy having obtained the inmost Fort, he falls to fortifie in outworks, whereof the ear is of prime Regard, *ὅρα τῆς δαυίας*, the Gate of Learning, the Inlet to all discourse of Reason and Religion: We therefore in Wisdom ought to labor to prepossess this gate of our enemy; else *Christ* may stand, and knock, and call, and we reply, ( if at all we do it ) with — *vix audiui Domine*, by reason *Satan* hindred us by prevention, and holds the Fort against *Christ* by prescription. We therefore as for spiritual eye-salves to resort to him that calls us to that Mercate, *Buy of me the best Collyrium*; so far *Aures perforata*, which is the Mark of *Christ*s sheep, ears set open and attentive to his Word, that is, ears to hear him, and his true Wisdom, pure and peaceable, and not the susurrations, not those subtile whispers of the Serpent, who is the Charmer now, *though he charm never so fleshly, never so worldly wisely with his Eritis sicut Dii*, as to the first *Adam* here, or *omnia dabo*, all these will, I give thee, as to the second *Adam*: For if we be not thus cautelous, we shall incur his high displeasure; that God that made, and still searches the heart, abhors it from his heart, if the devil be lodged there; for through the narrow straiteness of of one ear, these two, *Christ* and *Satan* will never agree to pass; and if *Satan* possess it wholly, Alas! *Adam* then, Where art thou?

10. That's our fourth and last particulat in this perusal of the literal sense, the matter of the Summons, *Ubi tu? Where art thou?* Was God ignorant

rant of his abode ? No , but desirous to bring man to confession, and so to draw the corruption of his heart through his mouth. Confession of sin a prime and noble part of our divine service , but how extremely neglected ! *My son, give Glory to God, (saith Ioshnab to Achan , ) How ? by confession: Beloved in our Lord and Saviour Christ Jesus , Give Glory to God in the congregation of your fellow-servants ; Give Glory to this Lord of all Lords, and shun not, scorn not that early, that glorious piece of Adoration, and thereby this very day of God to call for his confession. Observe and learn this god-like lenity, a soft and dilatory proceeding to judge thy brother : Do not be hasty through wrath, for the wrath of man fulfils not the Righteousness of God ; nor through bitter envy, to which all mankind is prone ; The spirit of man lusteth after envy, and that accursed poisonous vulture finding no outward glory, wealth or place, ( the usual food it feeds upon , ) will quarrel, rather than miss a prey, upon the very Grace, and meekness, and innocency of our blessed Saviour himself ; For Pilate knew (saith the Gospel,) that for envy they had delivered him unto the judgement. Lastly, Advise with that Apostle, who himself had been too fierce ; Brethren, (saith he,) if any man be fallen (and any man may take a fall, since the fall of the first Man ; specially those that are set in high and slippery places , if the Tempter cry βαλλε σάυτον , — every man is not so wise, as evermore to abhor that suggestion, ) in that case of falling by infirmity, Restore such an one, (saith the Apostle ; ) or if that may not be, yet judge such a one in the spirit of Meekness ;*

*Meekness* ; Why ? Behold thy own face in that Glass, acknowledge thy own frailty, knowing our selves, ( even the best of us , ) lest we also be tempted. Be just then O man ! It is with an Emphasis *Thou, O man that judgest another* ! But be not too just , for in cool and calm proceedings man is like his God. Shall he delay , and shall we be too rash and eager ? Is not Gods Word to be believed ? or his example unworthy our imitation ?

11. The Lord God called unto the *Man*: where our next note is, that sin makes a separation, lends us like the Prodigal into a strange Country, far from our heavenly Father. Every act of wickedness is a departing from God, ——— *Non pedibus corporis, sed animi affectibus* ; It disacquaints us first, and then grows and gathers to a disaffection. If in that state we draw near to God with our eyes and lips, *our hearts are far from him*. If we speak to God in that state, we do but flatter with our tongue, and deceive him ( if we could ) with our double heart. Alas ! How comes this strangeness betwixt God and our souls ? It is not long of him ; He is immutable. Men that are highly exalted, make their own alterations causes of strangeness to others ; and that pride is worthily plagued oftentimes among all Tribes, even our own, in the evidence and eyes of men. But God that is very high exalted, he that is higher then the highest, that sits upon an Arch and Throne erected over all their heads, and wears a Crown of immortality and Glory immarcescible, the great Bishop of all our souls, the only Potentate comes after us, and calls and cries to seek and to save us wandring sheep, the most dangerous strag-  
ll
lers

lers that would lose our selves in endless Labyrinths, and never seek the Shepherd,

12. Last of all, There is an Emphasis in *Thou*, *Ubi tu*? No man loves to be the second person, no man loves to be spoken to; not thus to be questioned. This opens the head-spring of all humane misery, *Lord, is it I?* Reviling one another, *Tush*, thats nothing, robbing, spoiling, grinding one another in pieces. Let the question be put as it is here, *Where art thou?* you know what was answered, *Lord is it I?* and to this very hour among all the variety of Sects and Divisions (as many as there be,) all deme the fault, every one ready to excuse themselves; *Lord is it I?* as the very devilish Traitor himself, the child of perdition had learnt this lesson from *Adam* to hide his sin. But the heathen will teach us to reduce our wandring censoriousness, and to look into our self-guiltiness; *Qua in alio queris intus in visceribus harent. Thou O man* saith the Apostle, *that condemnest another, dost the same things thy self, or if not the self same, as bad, or worse.* Thou abhorrest a sin, it may be some sin thou dost not practise, some sin will not yield thee any profit, or no further profit; some sin will do thee no pleasure now. *Thou abhorrest Idols, or thou dost not commit Adultery, but thou committest Sacrilege.* Is there not a *Ubi tu* for thee? Will there not be a calling to Judgement one day for that? and then where art thou? And so against all fig-leaves, against all pretences, and excuses, heres nothing in this *Ubi*, in this place, but bare and naked *Tu*. Thou mayest condemn the Serpents envy, and thy wifes solicitation; thou mayest

mayst as well lay thy gluttony unto the Cook, or to thy friend inviting thee. God singles out his Dear, and shoots this ungaged arrow deep into our several breasts: but yet such wounds from his hand are better then the kisses of an enemy. All flattering, all false inflations of the Serpent will but make us *Pharisees*, *With Lord, I am not like other men*. But such a touch of this would take out that venom, make us all strike on our proper bosoms, and every man answer God, *Where art thou? with Lord, Here I am!* But Lord be mercifull to me a sinner; and so Lord be mercifull to us all miserable sinners. Be mercifull O Lord to us, not for ours, but for his sake *who was made sin for us*; the second *Adam* that bore all our sins in his body on the Tree, even *Jesns Christ the Righteous*, to whom, &c.

S. D. G.





THE THIRD  
S E R M O N  
ON THIS  
T E X T.

---

GEN 3. 9.

*The Lord God called unto the man ; and said,  
Adam, where art thou ?*



HIS is now the third Entrance on this Entrance of Gods Judgement upon man after his Lapse, which is the first of all the three pieces of Divinity. And this Third, this our new consideration of this Judgement, and Gods Method in proceeding, may open by his assistance another door of utterance ; and so we may make another and another Method of proceeding with this, or any other Text of Scripture. For as there  
is

is little reason for that Painter who uses to inscribe his pieces, to bind all other Work-men to his device: So though it is impossible for any man dividing the Truth aright, and speaking out of the pure Word of God things consentaneous thereunto for instruction of Gods people, to avoid Doctrine, or for any but graceless Hearers not to suffer the Word of Exhortation, of Reproof, of Consolation, to have a gracious use in their hearts and hands; ( for Religion should be hearted first, and handed after, ) in their Understanding first, and then in their Life and Conversation: Yet I never found in the Sermons of the Lord Jesus himself, nor in those of his Apostles, nor in their Successors, the Primitive Fathers of the first well-formed Churches, nor in those of the now deformed Church of *Rome*, nor in those of the first Reformed Churches, that they confin'd themselves, much less bound over all others, on pain of sin or absurdity, to one, and such only form and way of Teaching, which beside the violence offered to mens spirits, is ( to my Understanding, ) a kind of Restraint put upon the free Spirit of that God, *which works all in all*, yet deals by a diversity of gifts, and distributes in variety of those gifts to every mans necessity and Capacity. So that in this for the Divine, that rule of the Moralist will hold, *Nullius addictus*, &c. tied to none, nor ever to a mans own Method: witness this attempt of mine in this farther process upon this very Text, as it includes a Judgement, and the Method of that Judgement. These are now our two, and all our parts.

1. For the first, When the story hath told us of

Man and Womans Disobedience, it shews us after their sin, their shame; for that's the first born issue of sin. Now they saw and knew themselves every way, outwardly and inwardly, in bodies and souls, naked, despoil'd and destitute. They run from God, and would hide themselves then both from him and themselves. Arguments ever of guilty minds fore-casting cruel things; and then enters the Text with Judgement; but what is here begun, spreads as far as v. 20. before the sentence be ended.

2. Whence the point of Doctrine on easie Inference may be, that our Judgement shall certainly overtake and come upon us. Hath the Senate condemned me to die? (saith he,) Why so? Hath Nature condemned them to die too? So hath God called me to sit and judge other men; perchance those other men might better sit upon me, and peradventure they shall yet ere I die: If that be unexampled, it is not impossible; but it is impossible to escape the Judgement of God; There is a Prevision of that, and of the Conflagration, and of the Conternation which shall be then; all as old as the visions of *Daniel, chap. 9. verse 9.* *When the Thrones were cast down, and the Antient of days did sit, — A fiery stream issued, and came forth before him; Thousands of thousands ministred unto him, and ten thousand times ten thousand stood before him; the Judgement was set, and the Books were opened.* And another vision of that, as new and as late as the last piece of all Gods Revealed Will to men, in *Rev. 20. 11, 12, 13. verses.* *I saw a white Throne, (saith St. John,) and him that sat thereon, from whose face the earth and the heaven fled away,*  
and

and there was found no place for them; and I saw the dead, small and great stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works: and the sea gave up his dead, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And these proofs, these large allegations from the old and new Testament we may use instead of larger reasons; for if those reasons ( men speak so much of, ) rise clearly from the fountain Truth of Gods eternal Word, they are worthy of some higher, and nobler names than Reasons; but if not taken from clear Scripture Grounds, or if they flow from other principles, then to the clearing of divine Truth, what reasons are they? Two things only then I would gladly print on every soul, (and from this double vision which opens and closes up this Instruction, )

1. Put you first in mind of St. Pauls Caveat, *Rom. 14. 10.* where the Doctrine is not to judge, *Not to set at nought our Brother;* and this is made the reason, *We shall all stand before the Judgement-seat of Christ, and every one of us give account of himself to God.*

2. The other is St. Judes Induction, reminding us of Gods constant course preceding in destruction of the unbelievers among his own people; in reserving the lapsed Angels to everlasting chains under darkness to the Judgement of the great day; in *Sodom and Gomorrah* suffering the vengeance of temporal and eternal fire; and concludes with the Prophecy as old as *Enoch*, the seventh from *Adam*,

( our example here , ) which so early gave the world warning and witness of this Lords coming to execute Judgement upon all, and to convince all that are ungodly of all their ungodly deeds, and of all their *σκληρῶν*, their rough and hard speeches which ungodly sinners have spoken against him : So that as *David* in the 19. *Psalms* confounds the *Atheists* denying the Glory of God by a declaration of the Heavens, and confirmed by the firmament under Gods own hand, and utters it by the speech and voice of day and night ; all which speak all languages, and as the blessed *Apostle* applies that to the preaching of the Gospel, *Rom. 10. The sound whereof went into all the earth, and to the ends of the world ;* and then asks the question, Did not Israel know ? so I may apply all those passages in Scripture concerning Gods coming in flaming fire to render *Vengeance*, to all that are, or mean to be of the Israel of God, Have we not known that which was fore-known so many ages since in the famous confession of the Heathen, — *Affore Tempus, quo mare, quo tellus — ardeat ?* so abundantly testified by the Prophets, by our Saviour and the Apostles, That as the flood of water was to rince the old world, so all the corruptions of the New, shall again be purged in streams of purifying fire, 2 *Thess. 3. 2 Pet. ult.* and that none of all the corrupt mass of mankind shall avoid that tryal. Is there not fair warning, a fair Intimation here for all the branches by Gods striking at the root, and by his Inquisition made against the first Offender that ever was ? *The Lord God called unto the man,*  
*&c.*

3. And here we might infer that usefull part of Sermons in uses, of which the chief are still but two; reducible they are all to two heads, *Timor & Amor*;

1. Fear, *Come then and I will teach you the fear of the Lord*: Come, and by this coming of the Lord, learn, and by this calling on the first, Let us all at last learn to call one upon another, but most of all upon our own souls, to stand in aw of *this Judge of all the world*: as for man, we understand his Power is lined and chalkt out, and we know what is his *ultima linea*. But there is a line yet more ultimate, that reaches down to the infernal pit, and to the second death. *Fear him that is able to cast both body and soul into fire unquenchable*; Before whose Judgement-seat no Proxie is admitted; from whose just Doom, no Bribe, no Lords Letter, no Kings intercession can deliver us.

2. And then *Amor* too not to be forgotten for all this; For, for all this executing of Judgement, for all this erecting a Judgement-seat in Paradise against the first sinners there; yet even there and then was laid the foundation of a Mercy-seat in Christ. The womans seed was promised then, which was sent in fulness of time to deliver us from that wrath to come. And therefore can there be a greater Impulsive or Incentive to man to love the Lord? No, saith the Apostle, *He that considers this, and loves not the Lord Jesus Christ, let him be Anathema Maranatha, accursed till that coming of the Lord in a second Judgement*.

4. Thus far our first part, *The Judgement*, with the Doctrine, and the uses upon that, to shew, that as I will not be bound to follow, so will I never abhor



abhor even that easie Methode of making Sermons. Our second and last part of the Text in this last dividing of it, which is *the Methode of this Judgement*, which we shall look upon by your patience in a double respect; one to the delinquent *Adam*, and another to God the Judge.

5. First for the man, He is here brought first into question, God calls first to him, and not to the Serpent, or to the woman. And in such occasional observations as this, that clearing and light which the soul receives in apt solutions, when she doubts, or is in darkness, may most properly be called the rendring of a reason. It is not requisite, it is impossible sometimes to reason upon some points of manifest Doctrine, unless we mean to obscure them under a pretence of giving light, as to tell why God is just, or why mercifull. The Mercy of God in the first act, is his inclination; in the second, it is the exhibition of Mercy to us. No reason of the first at all, and of the second no reason at all but the first. But where the thing we teach, may fall under question, there it is a sweet and delightfull thing to mans understanding to receive satisfaction; such at least, as if it do not fill up all Scruple in us, may yet in the things of God possess our souls with a moderate & reverend acquiescence. As in this case of *Adams*, the reason is afforded, why he comes first to the bar. First the Serpent was now incorrigible, and had no share in this gracious Call, which was *ad Correctionem, non ad ruinam*. And then in compare with the woman, he was the greater sinner, first as a man, and then as her Husband. In use, it is not sex, nor person, but sin, the

Lowdness

Lowdness of that which calls and cries for this calling to Judgement. And even here, the last in offending may be as bad as the first, or worse. *Jacobs* other sons inexcusable, because they came afterwards, and on more advantage to the slaughter of the *Sechemites*. Greatness then or Superiority is no bar to this Inquest; *Jeroboam* is branded for making Israel to sin; so *Adam* for pertaking wilfully in the sin of *Eve*. If *David* sin with *Bathsheba*, the Propbet of God is sent to him with a special Writ; and is not mistaken; it was no false arrest; Thou art the man. Nay, our persons and high places are motives to Judgements, which like rains, fall most on hills and eminent places.

6. Secondly, Respecting the other party who is offended; God is Judge himself; so is he ever in all acts of true Judgement, though done by Delegates; but here is an act immediate, *The Lord God in his own person*. It is not ever so; for observe, that as God here in the first foundation of mankind judges the first Monarch; so in that first foundation of his people under Kings, he judges *Saul* for inobedience like another *Adam*; and *David* too for murder like another *Cain*. The remarkable difference of the process is: Here he doth it by himself; To *Adam* he comes calling, *Ubi es?* and to *Cain*, *Gen. 4. 9. Ubi est Abel?* But to the two Kings he sends two of his Ministers, two of his Prophets, *Samuel* and *Nathan*. Why this different addressing of the Judgement? Was it the foulness of the offence? *Sauls* first seems a grosser disobedience then *Adams*: Regardless of Gods express prohibition, he reserves *Agag*, and the fattest and best of

of the spoils ; as *Adam* took the fruit forbidden, and then iterates his offence in offering Sacrifice, intruding on the sacred function, which never King could violate without exemplary punishment : As *Jeroboam* and *Uzziah* stand for proofs in *Chronicles*, and then *David's* sin seems fouler then *Cains* ; Adulterating *Uriah's* wife, making him drunk, and then contriving so to murder him, though it drew on the slaughter of many of his own Souldiers, and Gods servants, and occasioned the enemy, the uncircumcised enemy to triumph in their bloods. A sin doubtless most horrible ; and as the School-men thwack and throng into *Adam's* sin, almost all kind of wickednesses, as Pride, Gluttony, &c. so is this of *David's* a Rapsody and Fardel horribly complicated and enwrapped with other sins. And the wonder is enlarged in the greatness of these royal persons, to whom God could have addrest Angels, as he might in *Adams* cause, for he had those winged Pursivants even then ; as we read he did by a destructive execution of the *Assyrians* in many thousands by one Angel, 2 *Reg.* 19. 35. And as he did even to *David*, punishing his other sin of Pride by the sword of a destroying Angel in 2 *Sam.* 24.

7. For Resolution of this we learn first from some Interpreters, that this was done with this difference, because there those Kings offences were manifest, and had witnesses enough ; These Delinquents sinning the fruit, think to escape under the leaves, as if God could mistake them for trees. To teach Rulers in such cases that Rule of *Job*, in searching out the matter diligently : When *Herod* feared the ruine of his Kingdom by an *Hebrew* Infant, he enquired

enquired diligently of the *Wise men* all that could inform him for prevention. So all wise and just Judges both Sovereign and Dependant ought to be curious, and not to cast to non-regardance the search and tryal of gross Offenders. For as on the one side no such acceptable sacrifice to God, and Angels, and good men, as the blood of a bloody Murderer, or such like Monster; No such golden world as where great and grievous sinners are sheld and disheltered from out their trees and fig-leaves, all presumptions in wealth or power: So on the other side, The Lord beholds all Iniquity & wrongful dealing, when by clear evidence of naked Truth, as in the example here, men are careless in judging or punishing their brethren. For if to accuse be enough, you know who said, none could be *innocent*.

8. Which sad and serious Indagation of the Truth, and Execution of Judgement and Justice in inferior Courts would be a blessed sight; where too commonly men crie that the Rod of coercion is turned into a devouring Serpent, or made an angle-rod to fish for silver in the deep purse of a muddy sinner, where the gallant guilt-head or soul Porcupise, and all above his size shall easily break the line, or be let go; but the poor Pilcher is fetcht up with a vengeance, though his greatest fault (perchance) be but *Faut d'argent*. But these are things like his *Aruspices*, ever complained of, and evermore retained; and I do but only call upon them in my passage, being upon a point of Judgement here, which is executed immediately by the Almighty himself, to teach all Judges and Rulers (some think,) at least in some crimes a personal

nal Inspection. *Solomon* to that purpose hath a speech of Kings sitting in the Throne of Justice, and chasing away all iniquity with their eyes. And as we read of *Jehosaphat*, 2 Chron. 19.8. *In Jerusalem he set of the Levites, and of the Priests, and of the chief fathers of Israel ; For what ? For the Judgement of the Lord and for Controversies : This was a Commission ; Yes, it was so to Priests and Levites, and chief Fathers of Israel. This was a standing Court of Justice in Jerusalem : But the King himself in person at the fourth verse goes through the people from Bersheba to mount Ephraim, ——— and sets Judges in all the fenced Cities ; and there he gives them a charge, a Caveat, with an Enim, ——— Take heed what you do, for you judge not for man, but for God, verse 6.*

9. Again, For Gods referring some to his Ministers of Justice, and proceeding to immediate judging others, another reason is given, or another instruction is gained, ( which is all one, ) namely this, That if we can evade or elude humane Tribunals, yet none should be so shameless as to hope avoidance of him who is *Supernus Inspector* ; that holy One in his Watch-tower above : which *Lucretius* that lookt into the book of nature, markt in the usual break of too great Greatness, ——— *Res abdita quadam* ; some hidden thing there was, so he stiles the divine Providence, ——— which did ——— *Proculcare*, ——— still kick down the highest things, ——— *Et sibi Ludibrio habere*, ——— seemed to take a pleasure in so doing. And in the book of Scripture we find what desolation

lation God threatens oft, and oft seems delighted to bring upon the high ones of the world, in bringing them low. So he seems to triumph over the *Amorite*, whose height was as the Cedars: yet I destroyed (saith he,) his fruit from above, and his root from beneath. So he doth menace *Edom*, though high-roofed and nested among the stars, yet even thence will I fetch thee down, saith the Lord, *Jer.* 49. 16. These high ones may escape all Power on earth, but yet become the quarrie of him that is higher then the highest. So the Hern and Vulture outflying both Falcon and gree-falcon are by the *Sacre* seized on in an instant, which fowl (as the name imports,) is made by all a Symbol and Hieroglyphick of the Deity, which in sharpest Judgements comes horribly and speedily upon wicked Governors in high places; which little of this Methode in Gods proceeding, may help us much against distrust in Gods Providence, or fretting our souls too far against the Execution of his Justice.

10. Thus far upon these words in a review, as they deliver us this Text taken in those two parts, *Of Judgement, and the Methode of that Judgement*. Now we shall further make good our former Assertion that every part of Holy Scripture sets open to several Expositors or Preachers, several doors of utterance. Be pleased in this last passage over the words to recall that which in the first Sermon I called the Mystic sense of Gods question here, that is, (for so I find it opened,) Where is thy former Happiness? To what a miserable state art thou now by thy sin reduced? How hath thy fall bruised the



the Seal, and defaced that glorious Image I erected in thee? Alas! *Adam Where art thou?* From which passionate Incredation and Rebuke mixt with a gracious Bemoaning of Mans Fall, divers doctrinal Points might be raised, (as the term is,) if a man should raise (as some do,) such things as would sleep and be quiet, or lie for dead, if no such Raisers and Wresters of a Text would force them up. That only I intend, (and yet will crave leave a little to insist upon,) which that question seems to others of sound Judgement to imply, and is no coacted, no violent expression, namely the Misery and desolation of *Adam*, and consequently of all his Race by disobedience, — *Quanta de spe*; — but here is more, — *Quanta de re decidit?*

11. First then his condition in general, notice calls to mind that Gourd of *Jonas*, now green and flourishing, and anon blasted and eaten down by that — *Rerum destructrix*, that corroding blind worm of disobedience. And as on *Jonas* it brought the Tempest, and the Whale, and confounded all his joyes in the Gourd after; so here it was the confusion, the dispersion and dissipation of all that beauteous flock of Graces in our first Parents bosoms, and their exclusion from the pleasures of the Terrestrial, and danger of Deprivation of celestial Paradise.

12. In which consideration, Let us first discipher as we may the sin, and take then an account (as we are able,) of the loss. As for their sin, we find the School-men anxious and perplexed (as indeed a little thing will trouble them,) to what species,

*species*, to what head to refer it.

13. Disobedience, That's the Ocean, or the sink rather, into which all sin runs. Though in special distribution *Perjury* is rankt under *Sacrilege*, as *Usurpation* under this General of Theft, and so of other sins marching under several Banners; yet all is Disobedience: and all Disobedience rises from that cursed root of Covetousness; That is an inordinate Desire and Affectation of things prohibited by the Law of God. And apparently this offence of our Delinquents here issued from that wild and insatiate desire: But yet even that Desire, that evil Covetise, arises and springs from another, and a deeper root, and that is *Pride*; *Initium omnis peccati Superbia*, *Ecclus.* 10. 14. And the Devil that had tried it so himself, knew that was the way to lift up mans heart against his Maker, by an Infusion and Inflation of becoming like God. Harkning after false Riches, and Ambition of false knowledge, beggered us all, and left us all in Ignorance and Darkness, till a new Light and Day-spring from on high do visit us, till that *patris* do *reddere diem*, — rise in our hearts, and reimplenish us from his fulness, in whom all knowledge, and all the Treasures of Wisdom are both hidden, and as far as they can concern us, are also made manifest.

14. This for the sin; Now secondly what the losses are, ——— *Non mihi si centum*: and again, ——— *Quis talia fando?* For alas! Besides those natural Endowments and Abiliaments, Life of the body to be perpetuated as the Angels, and that plenary knowledge arguable from mans imposing apt names on all the Creatures, and Gods  
 X fram-

framing of man then in perfection of all things by man acquirable, there was a supernatural Influx of divine Faith in admirable clearness, both of the Object and the internal Power; with lucide Notions of the Trinity, and of the then future Incarnation too; ( as some great Wits have imagined, ) because the adventurous and dazzling School-men daring to flie at all, and to prie into the secret Cabinet of Gods Council, have thought and taught, that if man had persisted in his station of integrity, yet God would have dwelt in fulness in a body of derivative clay, and have been manifest in the flesh, both to witness his infinite Power therein, that being an act of incomprehensible greatness, which in all the Fabrique of Heaven and Earth, and all their various furniture to those great rooms, God had yet wrought no such piece as could demonstrate it; and then also for the evidencing of his infinite Love unto that Creature *Man*, to whom he desired to descend in a nearer Union then was testified by his first inspiration. And even Saint *Austin* is of opinion, that God as now to Angels, did then impart to Man the science of many things *in simul, quæ non simul fiunt*, in his eleventh book *De Genesi ad Literam*, cap. 13. But above all, was the choicest Jewel of Original Justice, wherein rested the Image of God in a special manner, mingled with a manifold lineage and a numerous brood of excellencies; all adorning that soul which sat enthroned in the radiance thereof without clouds of trouble or error in the pure contemplation of her Creator; entirely holy yet, and bridled and becalmed in those we call the Irascible and Concupiscible

ble parts. All which was ruined by admitting Satans question first, which makes them here unable to sustain themselves, or endure Gods question now, and occasioned all their O ff-spring, all the sons of men to vex themselves with intricate, and thorny, and infinite questions, and drew on man that description which every one finds true in his own trial, *Animal & vibrevissimi & infinita solitudinis.*

15. And now nothing hinders, no man can forbid us to call this opening of the case (for so is a point of Divinity in our Profession, though the fee be not ever after one,) a Doctrine, (if you please so to accept it from my mouth,) which in effect, in the matter of this question, and in the present mystick sense it bears, is so delivered from the mouth of God himself, and dropping so as a Dew, as a balmy showr and coelestial influence, will, if we open our Bosoms, our Hearts, and Understandings, and Affections to receive and cherish it with care and consciencious Devotion, produce many usefull flowers. But if I should now adventure on a collection or distribution of those flowers, I could not but extend your patience beyond the ordinary limits; and therefore shall refer them to another opportunity, and now commend all we have heard thus far to the Grace and Blessing of God in Christ Jesus, to whom, &c.

S.D.G.

THE FOURTH  
S E R M O N on this T E X T.

G E N. 3.9.

*The Lord God called unto the man, and said,  
Adam, where art thou?*



T the first entrance on this Text I called it an Introduction to the judicial proceeding of God against man after his sin ; for after sin comes *Judgement*, ever so *ab origine*; *Adams* case, the first book-case that ever was : *And Judgement* saith St. *Peter*, *begins at the house* : here is more, *It begins at the Son of God*; so saith St *Luke* expressly of *Adam*, *which was the Son of God*. An impudent hope then for any son of man to look for impunity. Rather all must look in several, one day to hear this call of God, *Where art thou?* Wheresoever thou shalt be, or howsoever found dead among those that live in pleasures, drowned and soaked in fleshly lusts, or choakt in worldly cares, or quick from the dead from that dispersion and resolution to watery slime and mud, to earthly dust or aery Atoms ; All the mass and collective body of mankind once made, and then at once remade by his Almighty Word, shall hear his Almighty Word, that Voice and Trump of God, *Return ye sons of men,*

*men, Arise and come to Judgement.* Let us do so, Arise, quicken our thoughts, prepare for (since prevent we cannot,) that last by considering of this first Judgement.

2. Wherein the parts (we made at first,) are four; The two first, the two parties appearing in the Judgement, God the Judge, and Man the Delinquent; then the manner of the process by way of calling; and last, the matter of the process and summons, *Where art thou?* in literal sense, *Whither fled?* But in the mystick carries a secret increpation and touch of pitty, as if he had said, *How is man the glory of my Works fallen to be the shame of all my creatures?* And of this sense I must entreat you to be mindfull now in special, because now I shall make special use of this sense only.

3. Both the parties, *God* and *Man*, and how far the divine Nature is laid forth in these names; and then how far we were enabled to take notice of mans condition by the help of two books; this book of *Genesis* first, and then another volum which we carry about us, the book of Conscience I have already shewed at large, as also what we are to think of, and what to learn both by the manner and matter of this summons in literal sense: Of all which things I will make no repetition, nor will I touch any more upon that review of the Text, wherein I divided it into two parts only, namely a Judgement, and the methode of that Judgement; Nor of that Doctrine on easie inference and uses thence deducible, That our Judgement shall certainly overtake and come upon us, to cause us first to stand in awe, and not sin against God, and then yet



to love the Lord for beginning a foundation of a mercy-seat, - ( where he first erected his Throne for Justice, ) even in Paradise, in that promise of the womans seed to bruise the serpents head, Nor will I speak any further of the Methode of Gods proceeding, first calling to the man before the woman or the Serpent ; Nor of the different addressing of this Judgement against the first Monarch of mankind, wherein he proceeds by himself immediately, and that Judgement afterwards against the two first Kings of his own people, wherein he doth all by Delegates, by sending his Prophets : of which divers reasons are rendred by Interpreters ; But passing all over that hath passed in several handlings of the words, come we only to reflect on that which I called *the mystick sense of the last part*, which is the question, *Where art thou ?* that is, ( for so I find it opened, ) *Where is thy former happiness ? To what a miserable state art thou now by sin reduced ?* How hath thy fall bruised the seal, and defaced that glorious Image I created in thee ? Alas ! *Adam where art thou ?* From which passionate Incepcion and Rebuke, mixt with a gracious be-moaning of mans fall, divers doctrinal points might be raised, ( as the term is, ) if a man should raise ( as some do, ) such things as would sleep and be quiet, or lie for dead if no such Raisers and Wrestlers would enforce them up. That I only intend, and yet will crave leave to insist upon, is, what this question seems to others to imply, and is no coacted, no violent expression, namely the misery and desolation of *Adam*, and consequently of all his race by Disobedience, ——— *Quansa de re decidit ?*

4. In which consideration, first the sin was disobedience from a double root of evil ; An inordinate Covetize of what God had prohibited , and pride of heart to be as God, which was the fall both of man and devil. The losses by this fall which dispersst the whole flock of divine Graces, were life of body to be perpetuated as the Angels , plenary knowledge , with a supernatural influx of divine Faith in admirable clearness, both of the object , and the internal power ; with lucide notions of the Trinity, and the then future incarnation: But above all, that choicest Jewel of original Justice. And now the Doctrine from this part of the Text in this sense opened, and dropping thus from the mouth of God himself, will, ( as an Influence cœlestial, ) if we open our bosoms, our hearts, and Understandings, and Affections to receive and cherish it with care and conscientious Devotion, produce many usefull flowers,

5. The first flower or use, ( if so we will call it, ) that is, the first good way to take in appliance of this Truth, is to sit down like the mourning *Levite* in the *Psalms*, *by the waters of Babylon, and looking back, and remembring Sion, reflecting on the pleasures of the first state in the Garden of Eden , turn words to sighs, and melt our brains to tears in doleful recounting our lost beatitude, and sight of our deplorable condition.* Where first in stead of a glorious, is inferred a sordid nakedness, with internal turpitude and privation of all those excellencies : Rebellion in the flesh and appetite , drawing on black guiltiness and Deformity , and a liableness to eternal damnation ; all sprung from that bitter root of

*Pride* cloven into two; one explicite, of eating the forbidden fruit; the other implicate, of unthankfulness to God, which was doubtless their sin of omission; Ingratitude being the principle and primipile of sin then, as it continues the core and bottom of all ill nature ever since.

6. Secondly, Weigh mans misery in that only term of *Desitutus*, the state of dereliction, whereby the appetite becomes enormous, having now no guide, which is a thing we are so far from missing or hating, that from our youth up, 'tis fatally affected by us all, — *Tandem custade remoto*; — What then? why then *Cereus in vitium flecti*, flexible and moldable into any form of vanity or wickedness. For it is just so with all the children of *Adam*, as with a child left of his Parents and Tutors to himself; which rooted inborn Pravity is bound with Iron round, and close unto our souls, that even Gods own reborn sons and daughters feel and bewail it in themselves. So far *Sr. Paul* will witness to the whole world, and gives *Glory to God in that woeful confession*, *O miserable man that I am, who shall deliver me from this body of sin and death!* And thither I must not scorn to come, and Thou and He, though thou upon the ground, or in a Dungeon, and he as high as ever man was mounted on a Throne, or in a Palace. We all, though admitted with open face to contemplate the joyes of heaven in the face of *Jesus Christ*, shining in a Gospel of Peace and Salvation; yet in our selves with shame and confusion of face and spirit must pronounce that *Wo*, that *Vae misero mihi* to every one of our selves single, and in a deep sense of our own perverseness and infirmity, before

before we can come with comfort to take up that following Antheme of our Apostle, *I thank God through Jesus Christ our Lord.* Let us then labor (*beloved in our Lord and Saviour,*) to be truly humble in the sense of this our Orphan, our relict condition; as also of the spreading venom and malignity of original corruption. *Nascimur & morimur*, that's bad enough, comes up, and is cut down like a flower; but this is worse, *Nascimur & inficimur*, we cannot come up like a flower, which lifts his pure Crown into the air, and rising through unclean earth, is not sullied, contracts, retains nothing of the feculency and dusty soil. No flower in all the garden of mankind, but Jesus of Nazareth, but only that one Lilly among the Thorns, one Rose of Sharon, one flower of Jesse, that was ever growing in God from all Eternity, had a Proviso put in for him, that nor in birth, nor life, nor death he should see, or know, or take any Corruption. But upon all mankind that is meerly so, the infection works, the infection of sin, as it is entred here in Adam, so it went over all like a deluge: in as much as in one, all have sinned, and all rise tainted with their Fathers leprosie, which is by some supposed to be the meaning of that speech in St. Peter, 1 Pet. I. 18. where he tels the Saints, *They are redeemed from the ἀναστροφῆς πατρὸς παρὰ τὸν, vain conversation* received by tradition, or by traducement from your Fathers, and from this Great grand-father of all those Fathers; from which taint nothing can purifie our souls but the precious incorruptible blood of Christ, as of a Lamb without blemish. But of this the Apostle plentifully in that fifth Chapter to the  
*Romans,*

*Romans, By one mans disobedience many were made sinners; but expressly, verse 12. By one man sinned, and past over all. These two contemplations are enough to break up the spring-head of our tears, and with strong cries make us declare and deplore our misery. But who believes our report, or who spends his tears upon this subject? We find a prophane Esau crying out with a great and exceeding bitter crie for the loss of a blessing in the things of this life, Corn, and Wine, and Lordship, Gen. 27.34. And so I find even David weeping and crying for a wicked son: And the earth is full of such howling habitations for earthly grievances. But who will follow the example of David? Psa. 51. Behold I was shapen in iniquity; the warmth of my conception in the womb was sinfull; O purge me, wash me, create in me a clean heart: O God renew a right spirit in me; who considers rightly the cursed radical contagion of our nature, which strives even after the grafting into Christ, and receipt of the Grace of sanctification in our spirit, and struggles for Dominion: That which we should hourly watch, lest it prevail over us; that shrub and bramble which would top or dwarf the Cedar of Gods Grace in us, and hath force in our members to bring forth fruit unto death, Rom. 7.5. Such forcible entry makes this inborn corruption, that like the strong man keeping possession, or as a Sheriffe that hath Posse comitatus, and seises, and outs the owner, and bars him from the use of his goods: Such rule this unruly wickedness keeps in our hearts, and such a sway it bears, so that it is no longer I that do it, but sin (saith the Apostle,) that reigns in me, and makes*

me lose all power, and all good, even *Bonum possibilitatis*, a loss irrecoverable, irremediable, and no cure for this wound in nature. They talk of a natural Balsom in mans body for all bodily diseases : But were it not for a spiritual bleeding balm from that anointed holy Saviour, were it not for that double spring of Grace and Blood derivable to us, and to be let in upon us for the reviving and refreshing of our fainting souls, what would become of our salvation? And though in that fountain set open for *Judah* & for *Jerusalem*, for sin and for transgression, I may wash and be cleansed from this leprosie: yet mark how that Gospel begins, both in the language of the Baptist, and his Master afterward, *Repent, — and then the Kingdom of heaven is at hand, then the Kingdom of heaven is within you*, that sweet sorrow of a contrite sinner, that usefull pulp of those tears we fall at the sight and feeling of our strong corruptions, is best to make conserve and preserve of grace in our hearts, which God and his holy Angels beholding as it is *Vinum Angelorum*, making them rejoyce in Heaven, so himself will renew his Miracle upon such souls. and turn that water into the wine of consolation.

Thirdly, After this mournfull lecture of bemoaning our loss, and deprivation, and depravation natural, Let me speak a word in season against that solemn sin of *Pride*. Look to the rock from whence thou art hewn; Some boast of original descendings from famous Ancestors, and yet too many sons are born in original debt and diseases of their Parents, of whom they are so apt to brag. But it is enough, and more for ever to strip all sorts of men out of all  
vain



vain and mad dressings and coverings of themselves under that mishapen and monstrous vice of Arrogance that here they find. — *Illud quod dicere nolo, — Quod dici nolunt, & dici potuisse, & non potuisse refelli.* That which men cannot endure to hear or think upon, we are all loth to turn and look upon our Fathers nakedness, not out of modesty, as *Shem* and *Japhet*, but because in height and pomp, and in the vaniry of high-soaring imaginations we strive to forget both God, and him, and our selves. It is therefore that God in this Text comes still, and calls after us, and shews us both the Receipt and the *Probatum*, two dusts; brings *Adam* in his hand, and presents every man to himself, as in a general Glass of humane frailty. And this *Ubi tu?* is now no more a question, but an Indicative and Demonstrative, an Adverbial and a Proverbial, a very radical Primitive and Affirmative of *Ego* met with *Tu* to, and *Ille*, *Ipse*, and brings all to *Idem* in *Adam* here, and jumbles all the genders of mankind, common, and doubtfull, or epicœne, Sparrows and Eagles, and all sexes, and professions and degrees of mankind, Princes and People; and calls in that voice of the Psalm, *O ye sons of men! How long will you love to belie your selves?* — *Quid superbis?* Why so goodly? O thou earth and ashes! Monstrous Incongruity to behold servants in the saddle, (saith *Solomon*,) and Princes to foot it by; but an incomprehensible ugliness in the looks of a proud man, when we look up to Heaven, and contemplate him that came down from Heaven for us men, came down indeed stript and empty of all his Glory. An incarnate, crucified, and humble God; Will neither

ther his main Precept, *Learn of me*; learn this  
 above all thy Learning: Nor his Example, *Behold,*  
*I have given you an example*: Will nothing swage  
 the swelling of thy proud stomach? Think yet there  
 is no Grace but for the humble: no sight of God  
 and his Glory, but for the meek. And if thou resist  
 that spirit of meekness which he shews thee in him-  
 self and in his anointed { (who if ever any mortal  
 man is exhibited by God himself to all his people as  
 a Pattern of Patience and Humility ) thou shalt  
 find a manifold sense in that sentence already pro-  
 nounced against thee; *God resists the proud*, that is,  
 justles him in, and out of his own way of Pride,  
 Renders him in the very acts and Elevations, in the  
 hoisting and spreading of all his sails and wings,  
 base, and contemptible, and ridiculous. God per-  
 mitting many proud men by way of punishment to  
 debauch themselves with other vices, which yet do  
 spring from thence; Resisting them in those very  
 things wherein they please themselves, and hope  
 to purchase Reverence, while by a most unseemly  
 superciliousness, by their haughty eye-lids, stiff necks,  
 loud speeches, oaths, Cloaths, Buildings, they occa-  
 sion the storks bill behind their backs; and expose  
 themselves oft-times to open affronts and derisions,  
 and so are a kind of masculine brood of new Mules  
 to the smal Poets and Wits of the time, and are ma-  
 ny times justly made the songs of drunkards. And  
 lastly by approof of that in the Psalmists Aphorism,  
*Doubtless every man living in his best state is altoge-*  
*ther vanity*, making their most stately and best E-  
 stablishment their most hopeful and high-erected for-  
 tune. *ae Turnus his possens ensis*, or like blown  
 glass

glass, — *Cum splendet, frangitur*, in the stretch and wresting broken, in their very acme and exaltation ruinous; and as smok, when most suprem, then to nearest vanishing, with a *Sic transit*; which is no new experiment: every age affording such Comets and Meteors, exhaled and past their bounds when they have crackt a while and blaz'd, fall or shoot, or are hurled down to their first original drossiness; so becoming like the *Historians Sword-chariots*, to the World at first a terror, and afterwards a Scorn: Men we see literally fulfilling that conclusive prediction, Man cannot abide in honor; which fatal frequent Event is enough to make us imagine a Favorite to be an unlawfull Calling, but that we find exceptions to the contrary in Gods own book, where we have example of his own rich friend *Abraham*, and of *Moses*, whom he honoured as his familiar; and *John* the Favorite of our gracious Saviour. And in the *Chronicles* of former, and for the *Chronicles* of succeeding times, we find, and look upon some, *a meliore luto*, whose ardent and ethereal vertue preserves them in the love, and preservation, and protection of the Almighty, as so many freight and noble Palms under a royal Cedar, still fresh and unblasted, as far from self-wickedness as others envie, which is a rare complexion in felicity.

There is a fourth use or extraction to be had out of this, by teaching us all to turn upon our common adversary; I mean sin, that thus first threw the ball of wild-fire to the ruine of our Fathers house, and state, and race; this is truly the noble science of defence, and the only bravery of resistance;

Here

Here then learn to shew mettle, courage, and spirit, and resolution. Alas ! What a wretched feeble and squib valor is it for a man to contend in blood with him that gives him then the lie, when he most deserves it ? or speaks disgraceingly of her to him who in his own conscience knows, he first and most hath made her liable to that reproach and dishonour, and yet this same man so rank a coward, as he dare not enter the lists, nor stand the Combat, and conflict with this Adversary ! No, no, my brother of the sword is foully mistaken in judging of true courage, and must know that he is the poor unworthy, the only base and baffled fellow, that scorns not to be a fellow, that weakly yields to be a servant, and a Prisoner, and a voluntary slave to sin, his mortal enemy, and content to be taken captive of the devil to do his will.

So in the point of Wisdom, and true prudential policy, ( which we all affect, ) doth it shew vilely of ? May it not stand with the temper of a right English constitution, to submit to Covenants and Articles with that pernicious foe, who by invasion seeks to enthrall and trample on, and bereave us both of state and liberty ? What is it then to strike an everlasting league with sin, and so with death and hell, ( for sin is their Agent, their leiger Embassador, ) and not rather conspire to draw up all our Auxiliary forces of rectified Reason, and moral Precepts, but specially confiding in celestial aids of Angels, and Influences of divine Grace and Assistance, to root out the body of sin and death, root and branch ; or as it is in *Rom. 6.* with a *Saltem*, *That at least sin may no longer reign and have Dominion.*

*Dominion.* Here every Christian Souldier, marching under the Ensign of the Cross of Jesus, is to bid Defiance, and to run *ad Arma*, those especially of *Preces & Lachryma*: The weapons of this War-fare are spiritual, but yet able through God to beat down the strongest holds of Satan; And for this cause we should be watchfull over sins advantages, of which I will make my conclusion, and present a few, and such as I find here in this story, and in this example.

I. First, The serpentine nature of sin is discovered. And all sins may say, *Documenta damna qua finis origine*, from the devil in the Serpent they draw their property of Insinuation. And yet to see, as the same Devil prevailed even at *Rome*, to be worshipt in form of a Serpent, ( you know the story of *Æsculapius*, ) and the notice of that too in the *Apocrypha*; The Dragon worshipt at *Babylon*; So *Epiphanius* reckons up among his *Hereticks*, those that worshipt that very Serpent in Paradise, as the Author forsooth of Science. But as we must all be cautelous of any such serpentine persuasions in the case of any sin: and as all great ones are to eschew the danger of Flatterers, the worst of all tame beasts: so a Caveat here will not be unseasonable against the Romish Synagogue of a serpentine brood, — *Stillant in aure venenum*, creep into houses, and seduce silly women. Against such Serpents, bless God for *Ibides*, Birds that can destroy that crawling generation by confounding Arguments from the Truth of God; And learn even for that very cause, to think well of such at least as either in the former Age of Reformation, or in this present

present time, from Cathedral Prelacy, or other rule have stood up ( next under God, and a gracious Sovereign, ) the Pen-champions and Defenders of the Faith, as well against that brood, as the other dangerous extream of Sectaries,

2. A second observation is the advantage gained by the Tempter in that way ( as we should think ) of disadvantage in the harsh unpleasant hissing of the Serpent. We wonder at the She-wolves affecting the most ill savoured Male, and bless our selves to think, ( as well we may, ) that Witches should indent in blood, and endure those horrid approaches which thrill our souls to imagine; And yet we take no notice, that in every gross sin we are as gross and foul as they: For instance, Do but weigh the madness of whoredom, — He follows her as an Ox to the slaughter, and as a fool to the stocks for correction; As a Bird hastes to the snare, till a dart strike through his liver, the seat of his lust, — Is not this man bewicht, drawn by the devil down to hell? so saith *Solomon*, *Her feet go down to death, and her steps take hold on hell*: And that the hiss of such a Serpent should be acceptable musick, is it not as strange as *Eve's* temptation here? *Doth not the Wisdom of God lead men to find this true in wofull trial*, confessed so, *Prov. 5. 12*. He wonders how he was so bewicht, *How have I hated Instruction?* and then mourning bewails the shame and lasting brand of Infamy upon that sin. I was almost brought, into what? into all evil: And where? In the midst of the Congregation, in the face of the world. But above all, is that of the Apostle, which makes it more horrible then Witchcraft, or their Converse with foul spirits; for

Y

he



he tels us, it is in mystick sense an Abasing, a corrupting of the flesh and bones of Christ; *Shall I take the members of Christ, and make them the members of an Harlot?* Is not he or she worse then a Devil, would draw me to do that?

Thirdly, Sins advantage was on the womans easiness to sleight Gods prohibition, where Satans deadliest dart ( as ever since we find it, ) was thrown upon the fear of God, which being in all good souls the beginning of all Wisdom, he therefore strives to rob us of that Jewel, first to put out that eye, and then *Polyphemus*-like we rome about in Darknes and Distemper. Let the fear of the Lord then be the Levite in every private family, in every bosom, not to be parted from it all the dayes of our lives. Believe the Lord, and love not to trie conclusions. The ambitious man knows by a thousand Trials in others, how hard his condition is upon the wheel, how unsafe to tarry, and how difficult to dislodge from his mountain situation; and yet this Pill is swallowed; This shirt of the soul must not off, till skin and all go with it. So every lying *Gebazi*, every corrupt and bribing Courtier knows how uncurable a plague will pursue him, and yet ventures for two talents, and two change of Rayment. So to the Sacrilegious, may we not say, as the Prophet of Oppression, *Do not these Oppressors that suck the blood of Orphans, and rifle widows houses, and they that like Bels Priests, eat up the house of God and all his provision, and yet jeast it away with the Apothegme of the wise Silver-smith,* Sirs, you know that by this Craft we have our livings, our livings indeed, of which, some one man maybe qualified, and dispenced with all in his own safe conscience

ence to hold twenty . marry they are impropriations, or rather Sequestrations : And do not all these several Oppressors know the sentence of God gone out against them ? Do not they against their own conscience with-hold the truth of God in unrighteousness ? and yet they would have us say nothing, as if we were bound to this immodest forbearance of pronouncing and denouncing Gods Judgements, *But the Word of God is not bound*, saith our Apostle : So let me apply in a word to the Blasphemer, and the false Swearer ; He hears indeed a rumor from a Prophet , a great while ago, in another Country far of, of a roul of plagues flying in the air, and entering into the Swearers house, and destroying foundations ; but he rowls in wealth and ease, and believes it not. And these startlers at oaths, whose stomachs are so queasie, he hath markt it, ( he can tell you,) that commonly they die Beggars.

I have but one advantage more of sin, in one word more to note unto you, of which we yet may make our best advantage; it is not in, but will fairly comply with the Text : It is *Despair*, which many times the Tempter begets upon presumption ; He makes them first presumptuous, and then desperate sinners. At first it is, *Rejoyce O young man*, What needst thou fear ? at last, there is no repenting now, *per seclera* ; The safest way is to go through. But then against this charm, remember thou the voice of thy Creator, *As I live* ; and the voice of thy Redeemer, *As I was content to die, I would not have the death of a sinner*. Think of that second Adam, the Restorer of all our losses ; and in the lowest of thy declination to a desperate sadness, use this question here, *Where art thou man ? Why art thou so heavy*

*O my soul, so disquiet within me ? Put thy trust in God, I know in whom I believe, there is all I can hope for, wish for, above all that I am able to ask or think. His blood shall wash away all my sins, though scarlet bloody sins ; His Robe is pure, and large, and odorous, I will put it on, I will put him on, and then my soul, Where art thou ? to what an height of bravery, to what illustrious Enobling, to what a Royalty, to what a Crown and Dignity, art thou advanc'd ! and if our rising thoughts shall mount from hence, and take their flight into the presence, and before the Throne of Grace and Glory there, how might this consolation be up-heaped, and yet run over, and exceed all humane apprehension ! to which Glory, let us therefore pray him to bring us, that hath so dearly purchased the same for us, even Jesus Christ the Righteous, to whom, &c. S. D. G.*

---

*A Collection of several mens Discourses and Opinions concerning Duels :*

*Out of the Spanish History translated into French by Mayerne, this Discourse following was excerpted, and thus englished.*

**I**F of two evils, we must make choice of one, ( as some men say in this case of Duels is necessary, ) the fashion of single Combats practised by our Ancestors will easily appear more tolerable then that in use at this day. For by the former was discovered a kind of proof in things ambiguous, and in them the Princes Pleasure, or his lawfull Delegates was requisite, who first of all took notice, whether the cause deserved to put two persons of honor

honor or quality in danger of life, who might better serve the publique under their Sovereign, or be usefull in their proper families. If after mature deliberation, they judged the matter must come to that trial and issue, it was with very great caution, and manifold Ceremonies, to testifie how carefull men were in that age of mens lives. There was Order taken for the equaling of the Combatants, to see that no advantage was given in arms, or in the strength or furniture of their horses, or otherwise. They were both deposed concerning wrong accusation of each other, and that they came both freely for a good and just quarrel, and only for the maintenance of their honor. The point and substance of which honor in those days, was placed in the worship of God Almighty, allegiance to the King, and service to those Lords, of whom they had dependencies; and in loyalty and truth towards all men, courteous, peaceable, and modest among friends; seirce, valiant, and full of courage against their enemy in war. And if upon this point of honor, upon knowledge that any man had been falsly accused, offended, or out-raged in word or deed, by advantage either of time, place, company, inequality of Weapons, or Arms unlawfull, or unusual, or otherwise had just cause to complain, there was ready means for Redress of the injury, as the case required; Order taken according to Law, or military custom, which would not admit any Duel, saving only when there was no other Remedy; much less would they suffer any Gentleman of honor to put himself upon an uncertain proof of arms with any one convict of rash or manifest calumny. And then the fashion was, that he that was vanquishd, was

esteemed culpable, and counted thenceforth a Lyar, and Slanderer; and if he had his life, yet he was ever punisht with some disgrace or degradation.

Besides, For the most part, the Combate was continued or ended at the discretion of the Prince, or his Substitutes, which also did most commonly part the Duellists, and not suffer them to proceed to the utterance, but pronounced them both good and approved Cavaliers upon the place, which was a token of their prudent affection to preserve noble spirits for better uses. But if any were found of so proud & contumacious stomach, as having no power to procure leave to fight, whether in place near adjacent or further remote wherthey could obtain room and liberty to combate, they might never after return unto their native home again, but were esteemed as Mutinous, in the condition of Felons and Traitors to their Prince, unless they obtained Letters Patent of abolishing their crime.

But amongst us all this is out of use; and the Procedure of our modern Duellists far different. For if it chance that some light or ignorant young fellow, do now give affront or offence unto another without cause, the point of Honor forsooth obliges the Offendor to make good his insolent deed; and he must neither confess nor frame any excuse of his fault, for that is held a sign of vanity and cowardise. And better it is to appear rash and proud, then abase himself to a modesty, which among men of the sword is counted Pusillanimity. Another resenting too deep what is but spoken by his friend in jeast, or freedom of language, which contains no real injury at all, will yet be so transported, that no repair or satisfaction shall serve; and why? because he

he stands upon the Punctilioes of Reputation. And a Gentleman must rather preserve himself thus disdainfully and incompatibly, then use any such facility or weakness as shall derogate from true Chivalrie. Nor can any former conversation, or Amity restrain his fury, but fight he will; If it so happens that the Prince or any grand Magistrate will intermeddle, or enquire after their quarrel; O then these Gallants are more fearfull of such Judgement then of Thunder: They avoid it by all means, and you must run after them, and they will fight in private; whether the reason be, that they are ashamed to discover the ground of their debate, which is oftentimes so feeble and impertinent, that themselves know not how to speak of it without blushing; or whether the head-long and unquenchable desire of shedding mans blood have prepossessed them with an eager appetite of revenge, mingled with extream haughtiness and folly. Better it is ( say they, ) to shew themselves indocible and rebellious, then to submit to such a Discipline; for then every man would taunt them for want of courage, and that their cowardize constrained them to shun the field: Hence they grow upon the point of honor, to conclude that it belongs to no Prince by Justice to limit their appointments. And that a Gentleman is to acknowledge no other Equity or Law, but what the continued custom of Gallants hath introduced, which gives them authority to do any thing and suffer nothing; and by the sword to maintain themselves in that priviledge most unjustly and falsely usurpt, which the manners of the age have set before them.

So that men in this age must pretend neither fear of God, nor King, nor royal Edicts to the contrary, but



but upon the challenge readily present themselves in the field, or else refusing be reputed for base Poultroons saln from all franchise and nobleness of mind, and from thence ever to be exposed to all outrages of the Challenger at his will and pleasure. For the point of honor teaches a man to chuse rather the appellati-on of an *Assasine*, then to enter the combate with any such as are baffled, and have refused to answer a Chal-lenge. And when these men meet upon the encounter of a self-chosen Duel, though but in their shirts, yet must they run desperately & brutishly upon one anothers swords, rather then turn aside from a thrust that presents it self, or to rebate, & put it by with any care of ones own safety, and die rather then shew the least gesture or countenance of fearing death : so that the wonder is, how this kind of Bravoes, ( which seem born into the world for butcheries and massacres, & either to kill or to be killed, ) can yet when they go to the wars, think it no abasement to cover themselves with strong armor, after the example of the antient Warriors. But yet behold a more refined and quint-essential point of Honor ; for it is permitted to our Duellists, to invite a second and a third, if so they please, which are all engaged and obliged to fight it out to the last against an equal number chosen on the other part, and so to kill those with whom they never had quarrel or debate ; but on the contrary are their own intimate friends, as it is often seen. This is forsooth the law of Duel ; and you must chuse rather (saith the point of Honor,) to murder a dear friend, then refuse the request of a Cavalier that doth you the special favour and honor of being his Second in a quarrel, be it right or wrong. This is counted a kind of lawfull and honourable murder; and then you are  
to

to account it upon the advantage more noble to kill your opposite outright, then to give him his life, when he is at your mercy, unless peradventure he be so base to beg it. So there is a double harvest of Renown to be reaped from Duels; that is, either to murder a man, or else be able to vaunt that you gave him his life. If the Vanquisher come off wounded, and die shortly after it, yet he comforts himself in point of honor still, that he hath done himself reason with his own sword, and that his Adversary is dead before him. But for any remedy of their souls health, they conceive they have sufficiently provided, if going to the combate with hearts full of rancorous hate and mortal despight to their neighbour, possessed with a spirit of vengeance, mixt with a vain opinion of their own excellency, dignity and valour, they throw themselves upon their knees in some Church or Chappel, and pray to God with all their hearts, that he will be pleased to give them the Grace to kill their enemy, or constrain him to confess he holds his life from them: And if perchance they meet a Church-may by the way that hath any sense or conscience, and will take the pains by some sacred Remonstrances to divert one of these fellows from their mischievous Intent, he will answer him with a *Tush*, and tell him, Sir, you understand nothing of the point of honor, or else depart in choler, or make a mock of his good counsel. But alas! these men must needs be far from all that's sacred, when we see they never consult so much as with any man of discretion that knows what belongs to true honor and nobleness indeed. But they take all their Instructions in this false point of honor from the suggestions of mans enemy the devil, who being a Murderer from the beginning, delights

EVERMORE

*overmore in blood-shed and destruction.* By his Instigation and leading on we see them go in a gay Gallantry & Bravery to let out their unhappy souls, being men for the most part that have ever lived without God, or King, or Law, or Charity, and strangers to all humane and civil society, placing all vertue in that massiff kind of valiant going on, which lewdly they miscale *Courage*, which is a thing common to them with salvage beasts, and which yet they use on all occasions.

If ever there was any Barbarism equal to this since the foundation of the world, let those judge that have but any spark of a rational soul within them; or is there any thing amongst humane actions or devices more repugnant to the Law of God, more absurd in nature, more dammageable to the Policies and Governments of Common-wealths, more derogatory to Princes and Magistrates, and in some more criminal, in relation to divine and humane Majesty, then these modern Duels! and though some have been allowed in some cases by former tolerations, yet out of all question, if we take them in the best Form that was ever practised, (unless against an open enemy provoking and challenging in the open face of an Army,) (as the case of *David* against *Goliath*,) and they are but the inventions of nations cruel and barbarous, that never knew true Justice or Policy, much less Piety, least of all Christianity.

*Thus far I gathered from that Spanish History.*

Hear now a late Divine of our own, how roundly he damns this disorder, (*D. D.*) It is an hard war (saith he) that against sin, and which presses us all our life long. and in it are no *Emerisi*, no discharge in that War-fare, and yet we fight inhumane Duels, *Ubi* *non* *rimur* *homicide*. *Bernard*, and he that is murdered,

dred, dies a murderer too, because he would have been one, where *Occisor lethaliter peccat, & occisus aternaliter perit*; He that comes alive out of the field, comes a dead man, because he comes a deadly sinner, and the dead man go to eternal death.

Sir *Walter Rawleigh* tells of Combats recorded in Scripture and History of *David* and *Goliath*, and some of *David's* Worthies against Chalers, twelve of *Juda* against twelve *Benjamites*; among the *Romans* those of the three *Horatii* against the three *Albani Curatii*; Mr. *Torquatus*, and *Val Corvinus* against two *Gauls*; and with us, *Edmund Ironside* against *Cannus* the *Dane* for the Kingdom. In *Edward* the thirds time, thirty *English* against thirty *Britains*, whereof *Calverly* and *Knols* were two. In *Richard* the second time, a Combat appointed twixt *Hertford* and *Mowbray*, one fought by *Ansley & Cotrington* on accusation of Treason, wherein *Ansley* was victorious. In accusation for Treason, or according to the Laws of *Normandy* for murder, rape or burning of places, the party overcome was to suffer death; but for trial of Right it was not so, nor the Appellant or Defendant bound to personal trial, but might do it by their Champions; and in this case the beaten party, or that yielded, lost only his cause, and this was in Camp close.

These last ordinary in *France*, ( till *St. Lewis* and *Philip le Faire* his Grand-son, ) so that every Lord of the Fee, clerical or temporal, could grant it in his Jurisdiction, and Kings and Lords made profit of it; for if a drawn battle, both paid 2 s. 6 d. but if fought, the vanquished paid 112 s. thence the Proverb of *Bearn Law* or *Lway*, *Ou Le Battu Paye l'amende*. ( Sir *W. Rawleigh* what follows. )

Of these Trials by battle, *Ino* Bishop of *Chartres* oft complained, specially against the Ecclesiasticks ratifying such Challenges ; but *Lewis* and *Philip* retrencht that Power only to Kings. In those Challenges on Treason, Murder, or any crime that was death by the Law, (and in none else,) the Rule held, *Le Defenseur estoit tenu de proposer ces defenses per une dementir* ; otherwise it was concluded he did *raisonnement confesser le crime*. But after *Francis* the first gave the Lye to *Charls* the first, Emperor, every petite companion in *France*, in imitation made the Lye mortal, and brag'd that the worst Gentleman there was braver then the Emperor.

And from hence in our time, every man arrogates a Kingly liberty to offer, accept and appoint personal Combats, and the giving the lye ( which ought to be the negation only in accusations for life,) is become the most fruitfull root of deadly quarrels. This is held a word so terrible, a wrong so unpardonable, that no other recompence but blood. Whence we have derived an Art and Philosophy of quarrel, with certain grounds and rules, from whence the point of Honor, and the Dependencies are deduc'd, with many ridiculous and mystick curiosities ; as a blow with a Cane, relating to a slave, shall be more dishonor then a sword, in reference to a souldier. Yet who would not make that exchange ?

Examine this Lye with their condition, who are most tender in receiving it, and present death on the sword's point to the Giver; yet they use nothing more in their conversation then speaking and swearing falsely ; yea it is thereby that they shift and shuffle in the world, and abuse it ; for who more break faith and word, and oath engaged to pay what they borrow ?

row ? and being sued, are thereby proved Lyars upon Record ; nay, in Complements, and vowing our services, what is there but a courtly kind of lying ? *Tour servant Sir* ; like the word *Vertue* in the end of an Usurers obligation, in as full force without it ; *Une marche & complot faite ensemble de se mocker, mentir, & piper les uns, les autres* ; yet he that uses it not, is counted a *Dulman*, or *Cynick*. And yet further consider we that he that gives another man the Lye, when it is manifest he hath lyed, doth him no wrong at all ; nor ought to be more hainously taken, then to say, *He hath broken Promise, or failed his Trust, which amounts to a lye*. On the other side, when I give another the lye, and know in my own conscience he hath not lyed, I give the Lye to my self. And what cause have I, if I say, *the Sun shines, when it doth shine*, and another tels me it is a Lye, for it is midnight, to persecute such a one to death for making himself a foolish Ruffin and Lyar in his own knowledge ! So that to give it in any case, (except of Loyalty and Life) is frivolous and irrational.

*Object.* They object. These Discourses favour of Cowardize. *Answer* ; 'Tis true, if they call it Cowardize to fear God or hell, whereas the truly wise or valiant knows there is nothing else to be feared. For against an enemies sword we find 10000 seven-penny men wag'd at that price in the wars, that fear it as little, perchance less, then any profess sword-man in the world. *Diligentissima in tutela sui fortitudo* ; and it is (saith *Aristotle*,) a mediocrity between doubting and daring. *Sicut non martirem pœna*, so not fighting, but a good cause declares the valiant man ; In which whosoever shall resolvedly end his life, resolvedly I mean in respect of the cause, to wit, in defence of his Prince, Religion, or Country, as he may justly be



be numbred among the Martyrs of God ; so may those that die with malicious hearts in private Combats or Duels be called the Martyrs of the Devil. Neither indeed do we take our own Revenge, or punish the Injuries offered us by the death of the injurious. For the true conquest of revenge, is to give him, of whom he would be revenged, cause to repent him; and we lay the Repentance of another mans blood upon our own conscience, and drown our souls in the wounds of our enemies.

A second Objection or Demand will be : *Do I condemn generous defence of Honor prest with Injury?* I answer ; No , if the Injury be violent ; for the Law of nature which is a branch of the eternal Law, and the Laws of all Christian Kings and States do favour him that is assail'd in the slaughter of the assailant ; but no Gentleman, on a Chartel, or Challenge being defied , is bound to answer in point of Honor in a private combate, because (omitting the greatest, which is the point of Religion,) the point of Law is directly contrary, which hath dominion over the point of Honor, which can judge it, which can destroy it , except you will stile those Arts honorable, where the hang-man gives the Garland. For the Laws of the Land having appointed the Hang-man to second the Conqueror, and the Laws of God appointed the Devil to second the Conquered dying in malice , I say he is base, and also a fool that accepts of any Chartel so accompanied.

A third Objection, How shall a noble or gentle man be repaired in Honor for Infamy unsufferable? *Answer.* By the Court martial ; For do we not in cases of debts, goods, lands, and all things else submit (without disgrace) to law, because it may be felony to take by violence that which is our own? And if Honor

be dearer then goods, or life it self, yet know what is true Honor; It is the History or Fame following Acts of Vertue, or Acts of difficulty, and danger for publique good. He that in these fails by Cowardize or base affection, is dishonoured; but acting a private Combate for a private respect, and most commonly a frivolous one, is no act of vertue, because contrary to Gods Law and the Kings, nor difficult, (on even terms) nor for publique good, but contrary. For a man may be *Felo de se*, robbing so his King and Country: as for contumelious words, if I cause my enemy to confess, be sorry, or make amends, all these, or any are sufficient, and the dis-reputation is not mine, but his: and for matter of Fact or Blows, &c. famous is that decision of the *French Marshals* in the case of *Monsieur de Plessis* struck by a Baron, which was awarded to kneel before Mr. *Pl.* in open Court sitting in his Chair, and to tender him a sword and a cudgil, and *Plessis* to chuse with which he would strike, but he forgave him: and which of these two had the disgrace? If you say the Barons Repentance was enforced, and so no dishonor to him, you may as much alledge for a thief confessing at the Gallows that his Repentance is enforced too, & so all enforced repentance is inflicted upon us for something done unworthy of a Gentleman or an honest man, and therefore the Court of Chivalry most charitable; for the blood of men violently spilt, doth not bring forth hony bees, as that of Bulls doth, which sting but the fingers or the face, but it produces that monstrous beatt, *Revenge*, which hath devoured so many noble personages of several nations, as there is nothing more lamentable, nor more threatning the wrath of God upon supream Governors, then the permission; therefore K. *James* extinguishd those deadly *Fends* in *Scotland*, and our Laws are strong against Duellists in *England*.

My Additions follow in a Sermon to K. Charls. The Heathen could rouse his friend with a Te monen, ut omnem gloriam ad quam à pueritia inflāmatuſ fuisti, omni curā & industriā consequare, magnitudinemq; animi tui, quam ego semper sum admiraturus, semperq; amavi, ne unquam inflectas cujusquam injuria. A Christian vertue then should be è crassiore relā then for every flie to break. 'Tis for weak and guilty minds to be troubled with injurious words; like our Duellists preventing the day of Judgement, and calling their brother to account for every idle word over night, by sending him the length of his sword. But I desire to throw three or four cool words upon this ignis fatuus, a meteor that hath place only in a middle rank or region of mankind. For first, The whole skie of women are cleer against it; & among the males, all nobler spirits fitted for Counsel, or Government, will learn to look down with scorn upon it: Beggars and the poorer Tribes can live and die with a few brawls, or broken-heads at most. The three professions are better taught, finding no Aphorism or Law of God or man to defend it; and men of Trade and Corporations understand not the word Fylinels in the quarrelling Dialect: so that fighting is confin'd; it descends not usuall; beneath a serving-man, nor ascends above a knight. And being thus comprest, the hope is, it will shortly vanish into nothing, for it rises from that which is next to Nothings, Vanity, and Lyes, and Vapors, in Tap-houses and Taverns. And you shall observe such guests still more tender of that dreadful word the Lye, on whom it falls in the nature of a true yeast; and such most enrag'd about Reputation, whom wise men know to have little or no Reputation to lose. Briefly, what think these Gallants of the Roman bravery and height of spirit? Can they shew me from all that story a pair of worthy Courages (out take the mercenary Fencers,) embrangled and enkindled to go forth and fight a Duel for the Lye, or the son of a whore; or any such poor froth as flies from men in wrath, or vext with distemper in drink, or play? But are we not Christians? a religion of meekness, that never occasions, much less necessitatets any Disciple to a deed that must inevitably draw on, or endanger his hanging or damning, or both. The Captain of which profession, the Author and Finisher of our faith and salvation was consecrate through sufferings, made himself of no reputation, and endured such contradiction of sinners.

---

FINIS.

uld  
nd  
ag-  
im-  
lian  
Tis  
like  
ro-  
the  
don  
or  
ust  
rn-  
he  
at  
or  
ons  
at  
or  
ill  
to  
s.  
ul  
ch  
ve  
l-  
w  
e-  
el  
m  
or  
t-  
i-  
e  
h